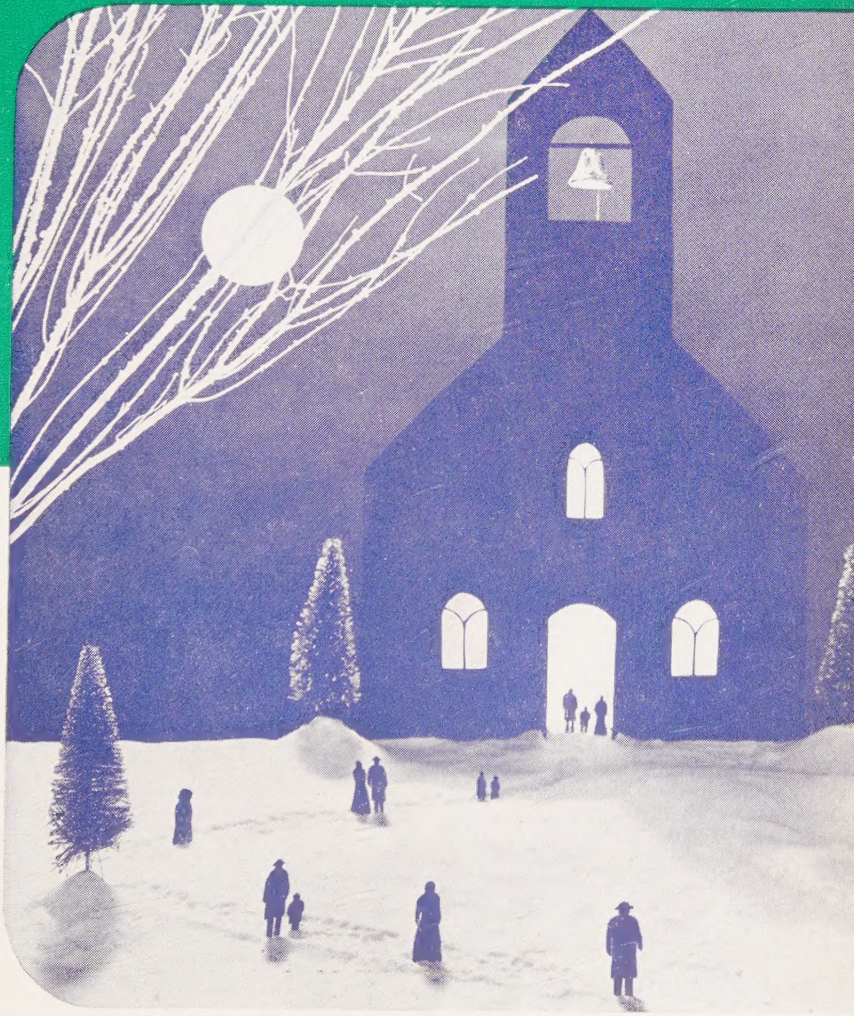
The LUTHERAN



"O come all ye faithful"

33, No. 12

DECEMBER 20, 1950

CENTS

Christmas Continued

THE CHURCH WAS without a minister through the Advent Season. The Inner Mission pastor was called to give Holy Communion to a very old lady—in the old part of the city where immigrant Lutherans had built their homes and church half a century ago. It was toward evening. An old-fashioned oil lamp was on the table.

"May the body of our Lord Jesus Christ and His holy, precious blood, keep you in the true Christian faith unto everlasting life." Tears were in this aged mother's eyes, but her face radiated joy and hope. The Holy Communion! She had received once more the Gift of Christmas. Somehow the sacrament tied up in memory's treasures all the past seasons—when her children were still young, when John was still with her. But now she was all alone.

"COME," SHE SAID, "I want you to see my Christmas tree." The quaintest decorations neatly bedecked the tree. The glass ball in faded tinsel was first on the tree the year Maria was born. The angel at the top she and John put on their first tree. Popcorn and cranberries on a string were there, just as they had always been. It was such fun to pop the corn and string it with the berries when the children were all home.

Old-fashioned candles were clipped on to the outer branches. At the foot of the tree was a doll, somewhat soiled but tidied up. It was given to Anna when she was very sick the Christmas before she died. On a stand near by was Stark's Prayer Book, from which John read at the table each night. It was opened at the Christmas devotions.

I stood among the years and her sacred memories in that moment.

"IT'S JUST THE SAME, Pastor, near as I could make it." She squeezed the pastor's hand tightly, and with a smile on her lips she said, "God so loved the world that He gave his only begotten Son—," she hesitated, then continued, "That's just the same, too, isn't it, Pastor? They," she faltered as she referred to her loved ones, "they will hear the angels sing 'Glory to God in the highest, peace on earth, good will toward men.'" —THE VOICE

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Next Week: THE CHURCH IN THIS HOUR - By W. A. Visser 't Hooft

THE CHURCH IN THE NEWS

Fry will report to America

An American church leader had kept up day by day with the grim news about homeless and hungry people in the post-war world. United Lutheran Church President Franklin Clark Fry knew as intimately as anyone how people had suffered and starved amid the wreckage of World War II.

Next month Dr. Fry would be the man to give the American people the latest information about the plight of those who are in need. He starts westward on Jan. 4, going to Hawaii, Guam, Japan.

If conditions permit he will visit South Korea's battered capital, Seoul. Next, China's only remaining non-Communist city, Hong Kong . . . Thailand's Bangkok . . . Rangoon in Burma . . . India's New Delhi and Pakistan's Karachi . . . Cairo in Egypt.

Appeal for help

The Fry travel route may include the tragic strip of land around Gaza where a multitude of Arab refugees are huddled. President Fry plans to visit Beirut in the Lebanon, Athens, Berlin, and other German cities.

With Dr. Fry will go Mr. Albert Crews of the department of broadcasting and films of the new National Council of Churches. Films and recordings will be made at every stop. Dr. Fry will interview officials in government . . . Premier Nehru in India, perhaps King Fuad in Egypt . . . also church officials. He will go to refugee camps, visit the homeless in the midst of their poverty and suffering.

By daily news reports and by radio and television at the end of the trip (Jan. 30) Dr. Fry will tell America about conditions as he finds them. Climax of the appeal to

PRESIDENT FRANKLIN CLARK FRY
Around the world next month

Americans to help the needy will be th "One Great Time of Sharing"—schedule for Feb. 11. Church World Service w have time on all radio networks to ral the American public to contribute overseas relief on that Sunday.

Christmas in danger

Some people were afraid the depa ment stores would ruin Christmas. E ginning the day after Thanksgiving sh windows and sales rooms blossom out their full array of Christmas decorati Loudspeakers in the stores and stre plug the Christmas carols morning, no and night.

The whole idea of Christmas might turned into nothing but a sales promoti

CHRISTMAS PAGEANT OUTDOORS
Youth of Trinity Church, Lancaster, Pennsylvania, dramatize Christmas story

MANGER SCENE
Along highway in front of St. Paul's Church, Shavertown, Pennsylvania

stunt, some churchmen feared. Celebration so early in December might make Dec. 25 an anticlimax.

Dozens of groups were determined to rescue Christmas. The "PUT CHRIST INTO CHRISTMAS" campaign that Roman Catholics launched in Milwaukee last year had spread this year to Minneapolis, St. Paul, Duluth, and a half-dozen other midwestern cities. Billboards and thousands of posters emphasized the Christ child in his mother's arms. Nativity scenes were set up in many public places.

Reading, Pennsylvania, had a "PUT CHRIST BACK INTO CHRISTMAS" campaign in which Protestants co-operated with Roman Catholics. A committee urged all citizens to construct manger scenes in their homes this year, and asked merchants to be more reverent in their window displays.

Christmas parade

Christmas parades, consisting of floats prepared by churches and church-related groups, were featured in dozens of American cities this month. Rockford, Illinois, repeated the observance it began last year, with 75,000 people lined up along eight miles of streets to watch 30 floats move by in December wind and rain.

Roman Catholics marched with Protestants in the Rockford parade. Trinity Lutheran Church (awarded second prize) had small girls waist-deep in cloth-clouds representing "Angels in the realm of glory" and St. Anthony's Roman Catholic Church had St. Francis of Assisi kneeling before the crib of the infant Jesus.

Springfield, Ohio, scheduled a Christmas parade under Chamber of Commerce sponsorship. Durant, Oklahoma, permitted only scenes from the life of Christ in its parade, which was "a public demonstration of our community's Christian faith recognizing the eternal reign of Christ the King, the Prince of Peace."

And in Philadelphia the Christmas Safety Committee was warning business concerns against too much liquor at Christmas parties in offices and shops. "Homebound drinking drivers become a menace to others, while Christmas Eve at home is spoiled for many families," said the committee's secretary, George W. Lewis.

Home from China

A smiling serious-minded young man who had spent the last four years in China would be at home for Christmas in Grand Forks, North Dakota. He is the Rev. Douglas Erickson who had lived under Communist supervision in Tsingtao since June 1949. He arrived in the U.S. on Dec. 4.

Mr. Erickson was one of four United Lutheran missionaries who stayed in the big Shantung city when U.S. marines left and Mao Tse-tung's soldiers arrived. He has been teaching in the Tsingtao Bible school which has about 20 students, 18 to 25 years of age. Students are in training as pastors, evangelists, Bible teachers.

American missionaries in Tsingtao are suspected of being traitors to China, and are watched closely. Their quarters are occasionally searched for radio transmitters, which they don't have. They can't get permission to travel outside the city, even to visit the congregations in near-by Tsimo and other communities.

Missionaries, except for being severely limited in their work, live quietly and peacefully under Communist rule. The mail comes through from America occasionally (THE LUTHERAN is still received in Tsingtao). Checks on an American bank can be cashed.

Still in Tsingtao when Mr. Erickson left were two ULC missionaries, Mr. Paul Mackensen and Miss Clara Sullivan.

FIRST CHRISTMAS IN AMERICA
Sister Ruth Wagner gives presents to DP children at First Church, Richmond, Va.

FRIENDSHIP TREE IN ALLENTOWN
Children at St. John's Church brought gifts for children in Japan

TOP OFFICIALS, NATIONAL COUNCIL OF THE CHURCHES
President, eight vice presidents, general secretaries[1]

Church situation in China

Mao's "liberation" of the Chinese from their Nationalist government was welcomed by most people, but hopes for improvement in the living standard have not been fulfilled.

Trains run on time. Chinese money has become stable in value, because heavy taxes are collected vigorously. But most people are poorer than ever.

Church membership in a dozen Lutheran congregations in Shantung dropped from 2,783 to 2,315 the first year, chiefly because many students in the Tsimo school renounced the Christian faith. People were encouraged to tack up on city billboards little notices stating they were no longer to be considered Christians.

After the first falling away, church membership has remained steady. Chinese Christians know they have already been classified as "running dogs of the American imperialists" so they have nothing to lose by staying in the church.

A church building at Teng Yao was confiscated for the use of soldiers, but the others are still in use by the Lutheran congregations. Chinese pastors baptize, teach, conduct visitation in rural areas. They seek to make the church self-supporting. Some pastors earn their living as farmers. The church is self-governing under a Chinese synodical council.

"How important is God?"

Five thousand people got six hours behind schedule in Washington this month when they couldn't agree on whether public schools should help teach children religion.

Sessions of the Midcentury White House Conference on Children and Youth had brought together U.S. leaders in the fields of social work, public and private education, church organizations dealing with youth. They split sharply on the question of "how important is God in a child's life?"

[1]STANDING (left to right) Vice Presidents Herman N. Morse, M. E. Sadler, Paul C. Payne, Harold E. Stassen, Charles T. Leber, Arthur S. Fleming; (seated) Mrs. Abbie C. Jackson, General Secretary Samuel M. Cavert, President Henry Knox Sherrill, Associate General Secretary Roy G. Ross, Mrs. Douglas Horton

eople at National Council convention

FEDERAL COUNCIL JOINS NATIONAL COUNCIL
r. Franklin Clark Fry gets document from Federal Council President John S. Stamm

About 1,000 of those at the conference epresented churches or church-related rganizations. They recommended that ach community should "provide for a rogram of religious education on release me from the public school." Spokesmen or the schools spoke against this, and efeated the proposal after a two-hour ebate.

A recommendation on including paro-hial schools in plans for federal aid to ducation was knocked out after stren-ous debate. After the conference com-leted action on 90 recommendations—ix hours behind schedule at its closing ession—a Presbyterian delegate, the Rev. alph Mould, announced: "There are ertain representatives of the clergy here ho are so seriously concerned about the ack of acceptance of God by this con-erence that we are prepared to recom-end to our constituents that we disso-iate ourselves from this report."

revities

Law determining how far pious Jews ay walk on the Sabbath was defined in erusalem by the rabbinate. Jews can go no farther than Ain Kahim, four miles west of the city. . . . Towns are so few and far between in the Sand Hills area of northwestern Nebraska that 60 per cent of the people don't belong to churches. Where transportation problems are difficult to solve, the American Lutheran Church was talking this month about a plan to furnish a pastor with an airplane so he could fly each week around a circuit of small congregations. . . . Los Angeles county assessors this fall had more than doubled the taxes of church and other non-profit organizations. Roman Catholics would get more than $2 million increase on educational institutions, especially parochial schools.

Henri Matisse and other French artists of the modernist schools had been giving their genius in recent months toward decorating churches. Latest recruit among world-famous artists who had shocked an earlier generation with their work is Igor Stravinsky, composer of *Le Sacre du printemps, L'Oiseau de feu.* He had written a Mass, sung for the first time in France at the cloisters of Bayonne.

World News Notes

No peace on earth

It isn't customary to argue strenuously with a hold-up man who has a gun aimed at your head.

In mid-December Americans weren't emphasizing the "get tough with China" talk which some U.S. Senators had favored. U.S. representatives at Flushing Meadow were not making much effort to push the UN Assembly into adopting a harsh statement condemning Chinese aggression in Korea or anywhere else.

One reason the U.S. had to move cautiously in the Assembly was that under present circumstances it might be difficult to persuade a majority of the free nations to speak fighting words to the Communists. European nations were too much afraid of what might happen to them if a first-class war developed in the Orient.

Germans in the army

All through the autumn the British, French, and Americans had failed to agree on enrolling Germans in a west Europe army. The French had opposed formation of large German combat units under German leaders.

This month the French yielded suddenly to a plan to enlist 150,000 German soldiers, organized in units of 4,000 to 5,000 men each—one such unit in each division of the Atlantic defense structure. The Germans would comprise about 20 per cent of the total forces established.

Germans hadn't been asked whether they wanted an army. In November elections they had voted in favor of Dr. Kurt Schumacher's Social Democratic Party which is skeptical about rearming Germany.

Schumacher's idea is that there would be no new German army unless Americans are willing to put seven or eight full-strength divisions in western Germany. That many Americans would be a guarantee that the United States does not intend to abandon Germany if the Russians come, leaving the Germans to fight their own battle.

Standard of living

From Lake Success had come some fresh figures from the United Nations Statistical Office which told one side of the story of the unpopularity of the United States in many lands. People of the U.S. are rich people. They have 40 per cent of the total annual income of the world.

Average annual income of an American is $1,453. A Russian gets only about one-fifth of that, $308. The average Chinese gets $27 a year.

Most of the people of the world are poor folks looking in the windows of the Americans, figuring out some way to get a little more than mere crumbs falling from the rich man's table.

Next to U.S. income is Canadian—$870 a year. Among Europeans the Swiss are the most prosperous—$849, with Swedes ($780) and British ($773) next. Greeks get $128, Brazilians $112, Egyptians $100, and so on down to the poorest—Indonesians—$25 a year.

UN succeeds in Eritrea

By a vote of 38 to 14, with eight abstentions, the Special Committee of the United Nations Assembly appears to have solved reasonably well the ticklish problem of Eritrea. The Committee decision is likely to receive confirmation by a vote of the Assembly. Eritrea, former Italian colony, will retain its self-government i

nost respects, but will federate with Ethiopia.

If the world had not been preoccupied with more startling developments elsewhere, the handling of this question by ne UN would have caused a great deal f surprised comment throughout the vorld. The UN has added another constructive achievement to its record.

Anti-Italian propaganda had it that the ost-war Italian republic would never ive up its claim to the old colony. Yet efore the vote, the Italian government uietly informed the backers of the resoution that it would not oppose the plan or federation. It wanted safeguards for ne minority rights of its 20,000 nationals n Eritrea, which were incorporated in ne resolution. The resolution also ofered protection to the 300,000 Moslems n the western Eritrean province.

The Committee vote was interesting in everal respects. Turkey, an important actor in view of its position on the Suez anal, backed the plan. Canada, supporting it, broke with Britain, which had rged the incorporation of Western ritrea into the Anglo-Egyptian Sudan. he United States, which had been acused in foreign circles as double-crossing thiopia, actually sponsored the successul resolution.

Cows are still sacred

In India housewives were not surprised hen cows wandered into the front yard munch on their favorite sweet peas. hey expected many more to roam the ust roads unmolested. Purshottamdas andon, president of the Congress Party, ad made a renewed bid for preserving e sacredness of the cow. He asked the overnment to forbid their slaughter.

There were to be no exceptions. Indians could not even wear shoes made of owhide (unless the animal died a natural death). To President Tandon it was a question of choosing between the values of religion and economics. Since religion was more important, cows were to be let alone.

British blue laws

Should you go to the movies on Sunday? In England the question of Sunday entertainment had to be settled before the Festival of Britain opens next May. The Labor government, sponsoring the £36,400,000 nation-wide exhibition, hopes to attract 700,000 tourists bringing currencies worth £80,000,000. Closing down the entertainments on Sunday could mean serious financial loss.

In Parliament, Deputy Prime Minister Herbert Morrison ordered all Labor Party members to vote for a bill to keep the Festival open. Some MPs felt that offended the convictions of many people and violated British tradition. Laws governing the observance of Sunday as a day of rest go back to 1354.

I want some privacy!

A YOUNG LADY in Warsaw had a gripe. Her trouble was not enough privacy. In a letter to the editor of *Standard of Youth* B. Jankowska complained the Union of Polish Youth (ZMP) was interfering too much in her "innermost life." She didn't like not being able to wear makeup, or curl her hair. Intellectual discussions under ZMP auspices bored her.

Said one angry reader, "What does Comrade Jankowska know about exceeding the production target? Work in the organization provides happiness certainly greater than that gotten out of dancing or makeup."

Another corrected her idea of privacy, "It is no longer a private affair if as a member of the party . . . I marry a reactionary who will lead me away from the ideology of Marxism and Leninism."

WHAT HOPE FOR PEACE?

By O. FREDERICK NOLDE

The chance of averting a third world war is much less now than a month ago. But there is still a chance, and Christians must cling to it with courage and intelligence

Adapted from Herbloc Washington Po

EVEN IN THIS TRYING HOUR a third world war is not inevitable. In accepting that view, we must not delude ourselves. Events of the last few weeks have considerably diminished the margin of possibility. We are on the brink of a precipice. To avoid being plunged into the abyss, we must exploit to the full every possibility that thin margin affords us.

With full recognition that we are not without guilt with regard to the total situation that has arisen, we are convinced that an act of aggression has been committed. The United Nations authorized an international police action which has in various ways been opposed and resisted by North Korea, by the People's Government of China, and by the USSR. In the U.S., as well as in other countries, a far-flung program of military preparation is under way.

While there are some who believe that force should never be used, the majority reluctantly accepts the necessity of military strength to serve as a deterrent to aggression and—wherever aggression oc curs—as a means of opposing it. Th reality of the situation is that the worl is divided into two armed camps an that the United States and other goveri ments are making every effort to have military power sufficient for any eme gency. In face of these circumstance we must find those affirmative ste which will decrease the need for usin military measures now under way.

IN SEEKING TO DETERMINE these a firmative steps, we must ask ourselv what can be done by the people to who we can speak and who will listen to u We cannot at this time hope to get syn pathetic audience from Soviet-controlle areas. What we can do is so to gove our own immediate actions by justice an good will as progressively to extend tl area of our influence and ultimately w a hearing from those who now oppose u

Before proposing concrete steps, let n stress the fact that God in his goodne makes strength available in proportio to the needs of the hour. Christians ha risen to greatest heights when confront by the most critical tests.

Dr. Nolde is dean of the graduate school of the Lutheran Theological Seminary in Philadelphia, and director of the Commission of the Churches on International Affairs. This article is condensed from his address at the Cleveland convention of the National Council of the Churches.

Our people need the comfort and inspiration which come from the conviction that God does make available the strength which the emergency requires. The knowledge that there still remains a marginal possibility of averting a global war should intensify our efforts in this critical time.

In suggesting eight possible lines of procedure, I shall first of all indicate the danger against which we should guard and then explain or illustrate the positive means by which this may be done. Needless to say, isolation of any one proposal from the others may lead to a faulty conception of the whole.

GUARD AGAINST HYSTERIA which robs action of moral perspective and political wisdom. Confronted by imminent danger, people are disposed to cast reason and judgment to the wind. In alarming proportions, there is for example the demand that we should now drop atomic bombs on Communist China.

I unhesitatingly express my personal opinion that this is one of the very things which we should *not* at this moment do. In the first place, until all other means have been explored and found impossible, the dropping of atomic bombs would not be morally justifiable. In the second place, we would be veritably playing into the hands of those who want to lay upon us the tangible responsibility for starting a world war.

In saying this, I speak in the light of conditions as they exist today, and allow that the conditions of tomorrow may be different. I would not give to those who are resisting the decisions of the United Nations the comfort and assurance of a pledge not to resort to drastic measures if their actions leave us no reasonable alternative.

By calmness and confidence, born of the conviction that God will ultimately prevail, we must meet our responsibility in a way that reflects moral principles to the fullest possible extent permitted by a tragically evil situation.

GUARD AGAINST SELF-RIGHTEOUSNESS and hatred which give impulse to the monstrosity of a holy war or a preventive war. We cannot overlook the evils in others. In fact, we must condemn them. But the conviction of our implication in world guilt and the knowledge of what total global war means rule out any possibility of war ever being holy or of a preventive war ever being justified.

If war should come—and God forbid that it may—it must be irrevocably thrust upon us by others than ourselves and every alternative recourse which our interpretation of God's will for man can entertain must first have been honestly explored.

GUARD AGAINST UNILATERAL ACTION which rejects a moral judgment as reflected by majority opinion in the United Nations. One hopeful factor in the United Nations decision to recommend military measures against aggression by North Korea was the emergence for the first time in history of international police action, imperfect though that recognizedly was. That new factor must be retained and improved.

The United States—as a government of preponderant power—must submit its actions to international consideration and decision. The day when any one country has the right by itself to declare war on another is past.

GUARD AGAINST FALSE PRIDE and face-saving tendencies which close the door to open-minded and effective negotiation. We must be constantly willing to review

our policies, especially as they apply to particular situations.

Great importance must in this connection be attached to the offers by intermediate or small governments to negotiate differences between the major powers. Other nations respect us when we respond to such proposals by the USSR as hold promise of offering effective solutions.

The mood of the United States Congress will be a crucial factor in determining what our foreign policy can be. Public opinion should make unmistakably clear that critical international issues must be settled on merit and not become the football of party politics.

GUARD AGAINST COMPLACENCY which comes with increasing military strength and which may bring a disposition to risk an incident or even to create an incident for inciting conflict on a world scale. The United States must indicate readiness to expose its action to impartial scrutiny.

The United Nations has provided a medium for this by setting up a Peace Observation Commission to be located at every potential danger spot throughout the world. Germany is in a critical position so long as the tensions between the Soviet Government and the Western Powers continue. It offers a logical point at which to inaugurate the Peace Observation Commission's operations. It should be located in both the Eastern and Western zones but could serve a useful purpose even if its establishment were limited to the Western Zone.

The United States can demonstrate readiness to expose its actions in Germany to international scrutiny by taking the leadership in calling for a Peace Observation Commission in both the Eastern and Western Zones and by agreeing to the operation of such a Commission in the Western Zone, no matter what the decision by the USSR may be. Once the start has been made, similar commissions can be located in other areas.

GUARD AGAINST MAKING our economy so dependent upon military production as to give the impression that we are unprepared to recognize the importance of economic health throughout the world.

The President of the United States has happily expressed before the United Nations our desire to achieve a real disarmament which will include *all kinds* of weapons, be based on *unanimous* agreement, and be *foolproof*. He has further held out the hope that our armaments would be transferred into food, medicine, tools for use in under-developed areas and into other aids for human advancement. Numerous leaders in the United States have publicly professed that our war preparations are designed in the interest of peace.

So long as the marginal possibility of averting war remains, these commitments must be kept prominently before the world. We must let it be known that we have not forgotten our promises and that we continue to study ways whereby the goal of diverting our resources to constructive enterprises may be achieved.

In so doing we would provide much needed assurance to our own people and to the people and governments of every country throughout the world. At all times we must indicate our readiness to beat swords into plowshares at any moment when reconciliation has reached the point of providing convincing evidences that aggression need no longer be feared.

GUARD AGAINST THE PREJUDICE which refuses to see the evils in situations which are predominantly good and thus deserving of support. Rarely if ever is one party to a dispute entirely right and the other entirely wrong. Few situations may be de-

scribed as completely "black and white."

The mixture of good and the evil which characterized virtually every international issue is a substantial obstacle to effective solutions. Christians must be particularly vigilant in making sharp distinctions so that, in supporting a predominantly just cause, they will not condone the injustices which are inherent or which emerge in the situation.

When the churches commended the United Nations' action in Korea they felt justified because two new factors had appeared—the presence on the scene of a neutral international commission and the effort to take action by international police measures. This commendation may in no sense be taken as a cloak to cover subsequent mistakes or injustices.

GUARD AGAINST IMPATIENCE in seeking a sound conclusion of the world's present plight. Americans by tradition want to get a job done quickly and to have it out of the way. If we are bent upon creating a world atmosphere in which conflicting ideologies can compete peacefully, we cannot expect a speedy conclusion.

It is in large measure this lack of patience that makes some people contend that communism can be successfully combatted by military action. The result of a global war, even though we were victorious, would probably be to spread communism far more quickly and widely than has been possible through Soviet tactics of coercion, infiltration, revolution, and deception.

We must be prepared in patience to persevere in what may continue to be a long drawn-out struggle. In this connection two lines of activity are imperative. Because of their intrinsic merit they would be imperative even if there were no need to oppose communism.

The program of economic assistance to under-developed areas of Africa, Asia and the Far East is the only just and effective answer to the upsurging demand for independence and for an acceptable standard of living. Equally important is the universal observance of human rights and fundamental freedoms. We must guard against the totalitarian methods which we condemn in others, set an example of true democracy in our domestic practice, and speed the completion of an adequate International Covenant on Human Rights.

Measures such as these require patience and their fruits are not always readily apparent. Nevertheless their inherent rightness calls for patient continuance in well-doing.

I DO NOT PRESUME to say that these steps which I have outlined will prove effective. Full catastrophe may break upon the world at any time. Nevertheless I make bold to contend that so long as there remains even a marginal possibility of averting total global war, we must utilize every means which will not betray conviction or offend conscience.

In this process and even if war should come—we must penetrate the artificial curtains by which we are momentarily separated and experience the bonds of humanity and faith which unite men of different nations and races. Particularly must the churches throughout the world stay together.

The struggle for peace must go forward unremittingly and men must be driven by the conviction that the peace can yet be won. In these trying days and always, we pray God, through Jesus Christ our Lord, for the faith which will enable us to stand in face of principalities and powers of darkness. From Him alone can come strength to make the expression of our faith adequate for the needs of our day.

This is Your Council

National Council of the Churches, organized three weeks ago, expect to give valuable service to a hundred thousand U.S. congregation

FOUR TRUMPETERS of the Cleveland Symphony Orchestra blew a pulse-stirring fanfare in Cleveland's huge public auditorium on the morning of Nov. 29. At that signal a procession of men and women of 29 American churches marched solemnly forward. This was the beginning of the ceremony of organization of the National Council of the Churches of Christ in the United States of America.

In articles in THE LUTHERAN of Dec. 6 and 13, the work of the new Council's four divisions has been described. These divisions are: Home Missions, Christian Life and Work, Christian Education, Foreign Missions. Each division includes various departments (*see chart on opposite page*). The complete structure of the new council is complex, and probably only the few people who made the plans for the council are familiar with all details.

Besides the four divisions there are two important "general departments" which require special description. One is "United Church Women" and the other is "United Church Men."

SUPPORT FOR BOTH home and foreign interdenominational work is one of the concerns of the United Council of Church Women, which has become the National Council's General Department of United Church Women.

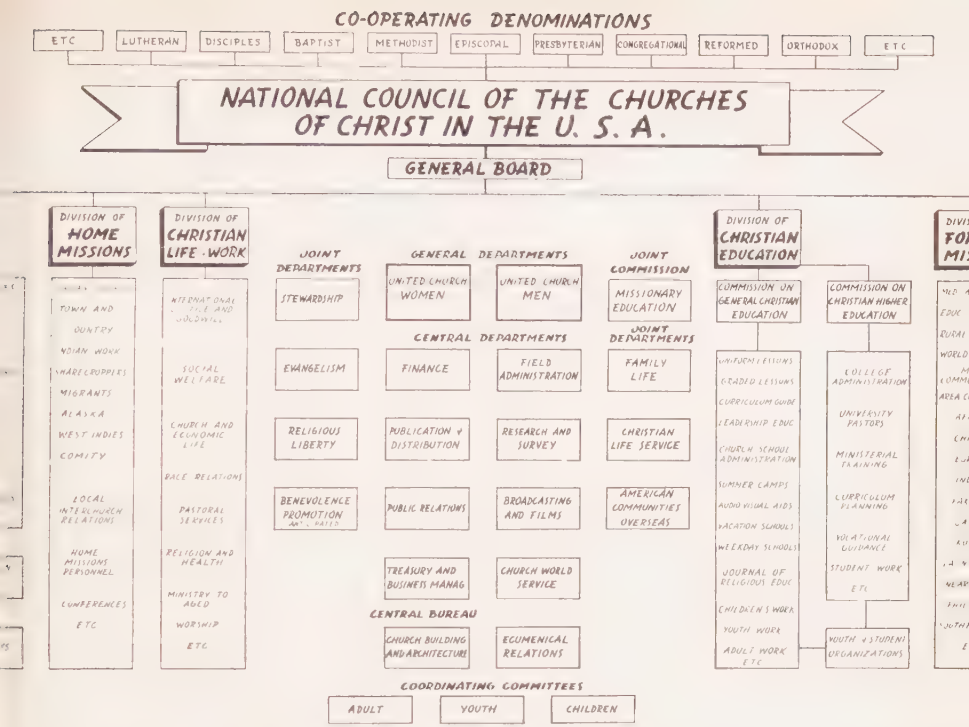
The United Council has sponsored the World Day of Prayer which is celebrated in more than 90 countries on the first Friday in Lent. Offerings on the World Day of Prayer support missions to migrants, sharecroppers and Indians in America and aid to foreign students here, gives financial help to Christian colleges in the Orient.

Although the United Council was founded only in 1941, members include women of some 80 Protestant denominations. Its 1,720 state and local councils have projects, including better movies for children, better housing and improved race relations for entire communities. Now that the agency is absorbed into the National Council, state and local groups will continue their individual work but will share in the benefits of a far wider Christian co-operation.

The General Department of United Church Men will have no such background of organizational experience. Completely new, it is partially a response to the rapid increase of denominational laymen's organizations. Many of its members will be chosen from these groups.

Its first job, according to one National Council spokesman, is to find jobs that laymen can do in the church that are suited to their skills and abilities, including counseling and strengthening the Council's programs in research, radio, television, films and public relations.

THE TOP executive authority in the new National Council is a general assembly which meets each two years. Members of the assembly are appointed by the 29 member churches. Each church appoints at least five persons, plus additional representatives according to the church's membership. In the 1950 assembly the United Lutheran Church had 24.



Some of the ULC delegates were named by the church's boards and auxiliaries which will be active partners in various phases of the new council's work, such as the ULC Board of Foreign Missions, Parish and Church School Board. The other delegates were chosen by the ULC Executive Board.

Delegates of the United Lutheran Church in the 1950 assembly were:

ULC President Franklin Clark Fry
Mrs. C. W. Baker, President of Women's Missionary Society
Miss Nona M. Diehl, Executive Secretary, WMS
Dr. Paul C. Empie, National Lutheran Council
Mr. Henry Endress, ULC Stewardship Secretary
Pastor Wallace E. Fisher, Gettysburg, Pa.
Dr. R. H. Gerberding, Board of American Missions
Dr. Luther A. Gotwald, Board of Foreign Missions
Judge James Henninger, Allentown, Pa.
Mr. Ernst Hoeppner, ULC Board of Publication.
Dr. James C. Kinard, Newberry College
Dr. C. Franklin Koch, Board of Social Missions
Mr. M. P. Moller, Hagerstown, Md.
Dr. O. Frederick Nolde, Philadelphia Seminary
Dr. F. Eppling Reinartz, ULC Secretary
Dr. S. White Rhyne, Parish School Board
Mrs. O. A. Sardeson, New York City
Miss Mary Helen Smith, Luther League
Dr. G. Morris Smith, Susquehanna
Pastor Robert W. Stackel, Pittsburgh
Dr. Clarence C. Stoughton, Wittenberg
Pastor L. Ralph Tabor, Washington, D. C.
Mr. S. Frederick Telleen, Board of American Missions
Dr. Gould Wickey, Board of Education

"Away in a manger, no crib for his bed . . ."

YOU CAN MISS CHRISTMAS

By REGINALD E. DOZER

BETHLEHEM ON THE NIGHT Christ was born wasn't much unlike America usually is at Christmas time. There were crowds on the streets, jostling and pushing. Shopkeepers were feverishly busy as money flowed into the cash registers, while the travelers bargained and bought. The hotels were full. The politicians weren't missing a trick.

Children were excited and women must have been tired. And everybody talked about the threats of new wars, taxes, the laws Caesar was passing, what the government was going to do, and the better times which they hoped were coming.

But that night a little Child was born in a stable behind the inn, and most of the people never knew anything about it. Christ was born of Mary, in a manger. But the next day the people of Bethlehem

still talked about business, politics, taxes and profits—nothing more.

Angels had passed that way. Some shepherd folk had seen visions and heard music. Three men in the distant east were moving toward Bethlehem, following a star. But the men and women in Bethlehem—all save a tiny few—went on working and worrying, playing and fussing, fearing and fuming—as if nothing had happened.

It hadn't, as far as they were concerned. The tragedy was that something tremendous had passed them by because they weren't prepared to receive it. They never realized that they had missed anything. It never occurred to them that they had lost their chance to be participants in the greatest event ever to happen on earth. They were too occupied with lesser things.

YOU CAN MISS Christmas. You can miss it even while you are busy celebrating it. You can go to the stores, hang your holly, share in the fever of the season, send out cards, give and receive gifts, sing "Silent Night," clean the house—all that and more—and have Christmas pass you by.

Christmas is an elusive thing. It will surely hide from you unless you seek for it, take great pains to discover it, or, rather, to let it discover you. You have to be still. You have to listen. You must have a hush in your soul, shade your eyes awhile from the world's glare, and look upward. The music, the vision, the starlight, the great Gift can't come to you otherwise. It's impossible.

Christmas is a birthday. *"She brought forth her first born son and laid him in a manger, because there was no room for them in the inn."* Christmas is to commemorate that glorious coming, and nothing else. Jesus is the heart and center of it.

Whenever and wherever He isn't, the tinsel is pagan, the songs are mockery, the holiday is hollow, empty and vain. Christmas is our humble and thankful acknowledgment that He has landed in our little world—that "White Life"—that He is here with all the words He speaks, the deeds He has done and is doing, the death He died, the victory He has won over evil and the grave on an Easter morning. He is here with His Church through which He keeps fellowship with men and women down all the centuries through His Word and Sacraments.

What are you spending this year for gifts? How much will America spend? Christ is God's gift to the world—this Child who grows to be a man: His judgments and His mercies, His promises and His warnings, His comforts and His stern demands: who confronts the conscience of every individual in every generation saying, "Behold, I stand and knock, and if any man will open, I will come in."

Do we want this gift of God which is in Christ? all of it! I asked myself the question one afternoon on the streets. People with bundles. The air full of songs. The windows bright with color and lights. Little children's faces holding expectancy like a cup.

I said: "How much does our world want Him?" We can't have Him without taking everything that goes with Him. His spirit of love, mercy, and forgiveness. Does our world want that? His will: "Love your enemies . . .", "Deny yourself and take up your cross and follow me,"—do we want that? His church: do we want that? It's all part of the gift which is never little and harmless, but big and revolutionary. Yet, without this, it cannot be Christmas.

"LET US NOW go even unto Bethlehem," said those shepherds long ago when Christmas came. Where is Bethlehem for

us in 1950? It isn't a town in Israel. It isn't a place on a map in the geography book. Bethlehem can be where you live. It can be in a family circle by the fire, in a little church with candles burning on the altar.

It can be on a white bed full of pain . . . in a refugee camp in Germany . . . in a prison cell behind grey walls. Wherever people are, there He comes in the grace and truth which are in Jesus Christ, wanting to take us by the hand, if we will, and lead us out into the light and purpose of His own great plans for us, set our feet marching and climbing with Him through all the years ahead.

The gravest danger confronting us is that God will come our way and we shall miss Him. There will be a star, perhaps, and we shall not see it. There will be celestial music and we shall not hear it. There will be Christ Jesus at the door; and tomorrow we shall talk only about the alarm of war, taxes, profits, and our gnawing weariness. Because we are intent on lesser things.

WHAT'S WRONG WITH SANTA CLAUS?

By PAULINE F. STACY

It's easy to get children started off wrong

"MOTHER, IS THERE really a Santa Claus?"

Timmy and I were taking advantage of Baby Sandra's nap time to trim the tree. I was about to hang up the gay plastic ornament my seven-year-old son had just handed me when he surprised me with this question.

I wonder if he noticed how the bright ball trembled in my hand. I laid it down on the cotton "snow" and dropped to my knees to face him. Of course I had known the question would come up—last year—this year—maybe next. But it was not until I saw the hurt in my son's wide brown eyes that I realized how fearfully close we had come to letting Santa Claus replace the Christ-child as the important part of Christmas.

"OF COURSE Santa Claus is real, Timmy," I said. "He lived a good many years ago. We'll find time to go downtown to the library and dig up the facts. Then you can tell all the kids the truth about the jolly old gent. How would that be?"

Timmy swallowed. He looked at me for a moment as if he could hardly believe what I had said, then his eyes shone.

"Okay, Mother."

I longed to take him in my arms and cuddle him. But I did not, because Timmy's daddy was determined to make a little man of him. Timmy understood this.

"I guess this is going to be your first grown-up Christmas, Son," I said, "and we'd better finish this tree before Sandra wakes up and decides to have a hand in the doings."

Timmy squared his shoulders and began hooking the wire hangers into the ornaments and handing them to me again.

"BY THE WAY, Son, do you remember the story of the very first night before Christmas?"

"'Twas the night before Christmas and all through the house—?" Timmy shook his head. "Huh-huh, let's save that baby stuff for Sandra."

He still sounded miserable and my heart ached for him. Too late I realized how we had built up the myth of the jolly old gent with the long white beard who reigns supreme as the King of Christmas. I remembered reading something in my Bible to the effect that false gods would rise up to replace the true one.

"Christmas is not the birthday of Santa Claus, Son, but the birthday of Jesus," I began my explanation again. "The story of the very first Christmas Eve is found in the second chapter of Luke, beginning with the eighth verse. I'll read it to you for your bedtime story tonight."

We kept the album of carols on the automatic phonograph. Timmy turned on the music and we let it play while we finished trimming the tree.

How VERY lax we had grown about Bible reading. The fact that it was hard was no excuse. I determined to buy a simple book of Bible stories to mark my son's very first grown-up Christmas.

And I would buy him a little manger and all the figures of the Nativity scene when we went to town. Then he could see the story of the very first Christmas and "play" it just as he played with his toy cars. Fortunately there was plenty of time, but it would not be possible to say all the things that should have been said earlier.

Even if I could have said them, his understanding would not be deeply rooted in his own experience. I realized in that moment how very true it often is that parents grow up with their children.

That night after I had finished reading the story of the Nativity to Timmy, he said, "I wish we could take presents to Baby Jesus, like the Wise Men did."

I borrowed the evening paper from his daddy and read to Timmy about some of the families that needed to be "adopted" if they were to have a proper Christmas.

"Gee, anybody can play Santa Claus," he observed with childish wisdom.

I nodded. "The name of Santa Claus stands for the spirit of loving and giving," I explained.

I KEPT MY PROMISE to Timmy about that trip to the library. But somehow digging out the lowdown on the not-so-mythical Old Boy of Bounty was an anticlimax. For with his daddy's help Timmy had already picked out a family for us to adopt. Instead of writing a letter to Santa, Timmy wrote a letter "from" Santa to tuck into the box of food, clothing and toys.

I will probably have to buy a new Nativity set for Sandra when she is old enough to play with one. Timmy has already asked if he will have to put his Nativity away with the Christmas tree ornaments, and I assured him that it is just as proper to play Baby Jesus' birthday the year around as it is to sing *Jingle Bells* when he feels like it.

I have resolved that our family shall attend a church service this Christmas, and every Christmas in years to come. Baby Sandra is never going to mistake Santa Claus for the central symbol of Christmas. This will not be "just another Christmas" at our house. For our seven-year-old Timmy has jolted us out of the old rut. While we may not have become exactly as little children, at least we are experiencing Christmas with a greater awareness.

And will we let Sandra believe in Santa Claus? Of course we will! There is nothing wrong with Santa Claus, as long as we keep him in his place.

O come to my heart, Lord Jesus,
There is room in my heart for Thee

CHRISTMAS TREE STORY

By WILLIAM DINWOODIE

A brightly lighted evergreen tree is now so definitely a symbol of Christmas that it's difficult to realize that Christmas trees are a relatively new invention

SURELY ALL CHILDREN and most of us grown-ups would feel deprived of a great pleasure if there were no Christmas trees. Since our earliest childhood the glittering, fragrant evergreen has been a bright part of our Christmas celebration.

The fact not known to most people is that it hasn't been very many years since pioneers introduced the first Christmas trees into American cities and villages. Nobody knows for sure when the very first was set up and trimmed.

Mr. Dinwoodie is editor of news of religion for "The Cleveland News." A part of this article will appear in "The News" on Dec. 24.

Some say the first in the United States was in the home of Dr. Constantin Hering, a Philadelphia physician, in 1834. Still earlier records indicate that the Rev. George Lochmann introduced the Christmas tree at Zion Church in Harrisburg, Pennsylvania, sometime before 1826.

No doubt immigrants from Germany had brought the Christmas tree custom to America, because colorfully decorated fir trees were a part of the Christmas celebration in North Germany at least as early as 1605. In the United States it was among Lutheran congregations consisting of people of German descent that Christmas trees were first used to decorate churches.

Until this year Cleveland has been taking credit for being the place where the first tree was set up in a church. Pastor Heinrich Schwan gained some notoriety in the city in 1851 when he had a tree placed in Zion Lutheran Church.

But evidence discovered this year has shaken the Cleveland claim. It was 110 years ago—in 1840—that the Rev. John Muehlhaeuser cut and trimmed a tree for the little Lutheran congregation holding its services in a meeting-house at the corner of Grove and Scio streets in Rochester, New York.

THIS TREE, sparkling with bits of tinsel, sugar cookies, and toys, stood before the altar in the Lutheran meeting house. An advertisement in the Rochester *Daily Democrat* on Dec. 23, 1840, invited all children of the city to the Christmas Eve entertainment.

Long before six o'clock—the hour the program was scheduled to begin—a large crowd of children and grown-ups tramped through ankle-deep snow to the meeting-house. As they walked inside the hall from the darkness of the street, they were fairly dazzled by the glittering 10-foot evergreen tree, lighted with tiny candles. Colorful lanterns were suspended from the ceiling.

Pastor Muehlhaeuser settled down in a broad-backed chair before the tree. More than 40 children, four to eight years old, were grouped around him. Parents and friends filled the remaining space inside the hall and late-comers scratched the frost from the windows and viewed the proceedings from the outside.

The program, all in German, opened with prayer by the pastor and the singing of Christmas carols. A catechism period followed, the children telling of the journey of the Wise Men, the appearance of the angels over Bethlehem's hills and the birth of the Christ-child in the lowly manger—all in answer to questions put to them by their pastor.

Later the children were given toys and sweets, plucked from the tree, and everyone left the meeting-house in a gay holiday mood.

BUT THE ONLY RECORD of this historic event is contained in a "letter to the editor" that appeared in the Rochester *Daily Advertiser* a few days after Christmas.

In it the anonymous writer gives brief mention of the decorated tree and the colored lanterns. He seemed most impressed by the catechism period for he wrote:

"The manner in which these children acquitted themselves far surpassed any reasonable expectation, for most of them were infants. The spirit, readiness, and proficiency evinced by them in chanting their hymns and replying to a great number of Scriptural questions reflected great credit on themselves and parents and particularly the Rev. Mr. Muehlhaeuser."

Yet, despite this seeming interest, the little Lutheran congregation failed to carry on the Christmas tree tradition in

succeeding years and there are no available records which indicate that any families in Rochester were led to place trees in their homes.

Prof. W. G. Polack, who was for many years the curator of Concordia Historical Institute in St. Louis, first learned of the Rochester tree shortly before his death last spring. In his file, loaned to me by the Institute, there are copies of the Rochester advertisement and letter and an unpublished manuscript by the historian. These clearly show that Prof. Polack previously thought the first decorated tree appeared in the home of August Imgard in Wooster, Ohio, in 1843.

Imgard, who arrived here from Germany the previous summer, cut down a small spruce, trimmed it with colored papers and candles and stood it in his parlor. Neighbors liked the idea and many homes in Wooster had their own Christmas trees the following year. But its popularity failed to extend beyond the limits of the little college town.

ACCEPTANCE OF THE TREE as part of the American tradition came only after national attention was attacked by bitter criticism that followed the placing of a decorated tree in Zion Lutheran Church in Cleveland in 1851.

Pastor Henrich Christian Schwan had come to Zion Church from his home in Germany three months before. A stranger in a strange land, he found it hard to adjust himself to the language and customs of his adopted country. He was particularly lonely with the approach of the Christmas season.

Early in the afternoon of Dec. 24 he decided to do something about it. Without saying anything to his wife, he picked up his ax and walked through slush and drifting snow to the eastern outskirts of the city.

In a forest near the home of a parishioner, Pastor Schwan found the tree he wanted, a fir. Returning to his small, frame church, he shook the snow from the branches, built a wooden support for the base and placed it beside the altar.

Dusk was throwing heavy shadows through the interior of the church when the pastor and his wife finished trimming the tree. Gay ribbons of green and red were twined with tinsel. Cookies and toys helped to fill the empty spaces in the lower branches. A silver star, the only trinket the couple had brought from Germany, shone from the top.

PASTOR SCHWAN lighted a tiny candle below the star and stepped back to view his handiwork. The flickering light picked out the tinseled ornaments and the gold altar cross in the background. Mrs. Schwan later told friends that her husband had never seemed happier.

Supper in the parsonage was finished early that night. Going to the church, the parson lighted the candles on the tree and filled the pot-bellied stove with firewood.

A few minutes later there was a murmur of voices from the outside, the door was pushed back and several of the elders of the congregation stamped inside. Pastor Schwan expected to see their eyes glow with pleasure as they looked upon the tree. Instead, several of the leading laymen asked questions about "this devilish contraption." Faces of others were flushed with anger.

Only the children seemed to be thrilled by the innovation. They watched the tree throughout the service. When it was over, they came forward and touched the ornaments as if to make sure they were real.

Pastor Schwan was bitterly disappointed but his troubles were only be-

ginning. Within the next three days, there were rumblings of revolt among the congregation and leading townsmen joined in the clamor against the tree.

"Why should a foreigner be allowed to bring his heathenish customs to this country?" some asked. Others declared the placing of a tree in the church was a sacrilege or, at least, a "plain case of idolatry that shouldn't be tolerated."

But if any of Pastor Schwan's parishioners thought he could be goaded into throwing out the tree before the close of the Sunday services, three days after Christmas, they were mistaken. The tree remained in the church until Monday, when the pastor and his wife removed the decorations. They then tossed the tree into a corner of their backyard.

A few days later Mrs. Schwan found the tree's star in a heap of trash. She dusted it off and took it in to her husband.

"Look what I found on the trash pile," she said. "You didn't throw it away, did you, Henrich?"

Pastor Schwan looked up from the book he was reading and admitted he had.

"I can't see why we should keep it," he said. "There'll never be another Christmas tree in Cleveland."

"Don't be silly, Henrich," she chided him. "You put up the first tree this year. I'm sure you'll see a lot of others next Christmas."

Mrs. Schwan's prediction came true in a spectacular way. Opposition to the Christmas tree faded rapidly during the year. Most people came to believe it was an excellent way to symbolize the joy that came to the world through the birth of the Christ-child. At the approach of Christmas, 1852, decorated trees appeared in the homes of rich and poor in all sections of Cleveland.

The quick spread of the Christmas tree custom has no parallel in American history. This year there will be more decorated trees than ever before and each will reflect the faith and love that led to the trimming of the trees a century ago.

The Lights Came on Again

Near the Great Smoky Mountain National Park in western North Carolina the distinctive mark of a summer assembly ground is the "Junaluska Cross." High on Mission Point the huge cross broadcasts its silent message to many travelers. Motorists frequently pause to study its silhouetted outline against the majestic mountains.

After the cross was illuminated with its 77 lights, engineers and firemen on the Southern Railroad grew accustomed to watch for the light as the train rounded the mountainous curves.

When the season closed and a week had gone by with the cross unlighted, there came a petition from the engineers and firemen on the Southern Railroad asking that the cross be lighted again. It reminded them they said, "of the nobler things of life, loyalty and fidelity to duty; and was a silent reminder of love of home and country."

So the lights were turned on again . . . and every night, summer and winter, it shines upon the mountain skies, and lights the lake and the valley below.

—Roscoe Brown Fisher

CHRISTMAS ANGEL

Love and tenderness and faith aren't things that only angels sing about in the skies

A STORY BY VIOLA L. SCOTT

JUDITH PARKER heard only a muffled blur of sounds and voices. Someone called her by name and she tried to answer. But her thoughts were confused.

The sounds grew dim and she felt herself floating off into a strange, soft blackness. Then she saw something bright overhead, and tried desperately to recognize it. It was the light on the ceiling in the operating room. She shut her eyes to protect them. Her next thought was of Penny and Nancy, her young daughters aged four and nine.

"They won't have their Christmas dresses on time," she thought, with a feeling of remote unhappiness. A hazy thought of Bill, her husband, floated through her dreaming.

A new face seemed to come into focus. Judith tried to recognize this stranger in white, starched coat. Then she remembered and relaxed. It was the doctor.

He was saying, "The operation isn't difficult, Mrs. Parker, but it must be done at once. You'll be home a week before Christmas."

JUDITH BECAME AWARE of a pricking and stinging in her arm, and tried to cry out in protest.

"Does it hurt, Mrs. Parker?" asked a sympathetic voice.

Judith struggled to answer. She opened her eyes. A warm, firm hand grasped her wrist. Judith's eyes traveled upward past an expanse of black dress. A plump, smiling face, topped by a crisp, white bonnet, bent over her. Judith saw the flash of a gold cross against the black bosom, and realized she was one of the deaconesses.

Judith's head felt strangely heavy. She wanted to sleep, but there was one question she must have answered.

"It isn't Christmas yet, is it?" she asked anxiously.

The deaconess smiled and tucked in the covers gently.

"Not yet, dear," she said soothingly, as if speaking to a child she loved.

THE DAYS PASSED SLOWLY. Judith gradually became stronger, and began to take an interest in the occupants of the other five beds. Those who had been there before her were getting up and moving about, preparatory to going home.

Everybody spoke eagerly of Christmas, for they were all expecting to spend that happy time with their families. Judith was becoming impatient. She had been too ill at first to wonder why the doctor had sent for her husband. She and Bill had agreed he would not make the long

trip to the hospital when the children needed him at home. But in the joy of having him beside her she did not question.

There was just one more day left, and the doctor hadn't permitted Judith to take one step out of bed. Timidly she questioned the gentle deaconess.

"We'll ask the doctor when he comes in this morning," Sister Lena answered, evading a direct answer.

When Judith reminded the doctor he had said she might go home at the end of two weeks, he shook his head.

"I'm sorry to disappoint you, Mrs. Parker. We can't let you go home yet."

"I *won't* cry in front of him," said Judith fiercely.

CHRISTMAS WOULD BE TOMORROW. Judith stared out the window into the snow-filled twilight. Three of the beds were empty now. Everyone who had been there when she arrived had gone home. New patients had come in, of course. There was the middle-aged woman who had broken her leg, and the young mother-to-be who was so ill she had to be given sedatives several times a day.

Judith glanced toward the door as she saw the operative cart turn in at Ward E, followed by two nurses, an intern, and a man and woman with anxious eyes. Through snatches of conversation Judith knew this was the young nursing student who had been suddenly stricken with some strange malady.

Judith picked up a magazine and tried to interest herself in it. She didn't want the unhappy parents to think she was a curious on-looker. Glancing up after awhile, however, she caught the eye of the girl's mother sitting next to her daughter's bed, quietly watching. Judith smiled at her, and some of the sympathy she felt must have shone in her face.

Before she uttered a word, however, there was the sound of singing voices far down the corridor.

"It's the Christmas carolers Sister Lena told us about," one of the patients said.

Quietly Judith and the others listened until the carolers had passed the door and went on to the floor below. Then she turned to the woman who had seated herself quietly beside Judith's bed. The woman held up a stuffed, gay, red and white striped zebra she had been holding in her hand ever since they came in.

"It's for Dorothy, my daughter," she explained. She smiled a bit at her own foolishness. "I thought I'd give it to her when she first wakes up. It *is* Christmas Eve," she said apologetically.

Judith smiled back and nodded her head.

"*My* little girls are going to church with their daddy and grandmother this evening. They won't be in to see me." She was going on to say they would be in on Christmas, but a sudden lump in her throat cut the words off short.

SISTER LENA came quietly into the ward and approached the sick little nurse's bed. Judith knew she should have been off duty an hour or more ago.

"Surely she must be tired," she thought.

Yet Sister Lena's step was as light and quick as ever. She stopped at the foot of Judith's bed.

"The Sisters have a service in the chapel on Christmas Eve. Would you like to go? I take all my patients who are able to go, if they want to," she said.

A pleased look brightened Judith's face.

"I'd *love* to go," she said wistfully, "but the doctor hasn't given me permission to get up yet."

Sister Lena laughed.

"We'll take you in your bed. We'll roll you out of here and into the elevator."

"How kind you are," thought Judith.

Sister Lena was back in a little while with one of the student nurses. They maneuvered the bed through the wide door, and to the service elevator. One of the wheels on the bed began to squeak and the young student giggled. Judith's eyes sparkled as she tried to stifle laughter which had been silenced for weeks by unshed tears, pain, heartache.

As the chapel doors swung open to admit Judith's cot, she glanced about curiously at wheelchairs lining the space between the pews and walls—chairs filled with pale men and women clad in bathrobes and blankets to protect them against any cool breeze. A few sat in the pews along with the deaconesses and others. They smiled as Judith was wheeled in.

After Sister Lena left, Judith gazed about the little white and gold chapel. She turned her head to watch the white-capped deaconesses who formed the choir. They began to sing the familiar Christmas hymns. Quite unbidden, slow tears began to slip down Judith's cheeks. She had forgotten to bring a handkerchief, so she turned her head into the pillow.

"I shouldn't have come," she said to herself in a sudden agony of loneliness, thinking of her children and Bill somewhere away from her. "This is too cruel. Families should be together on Christmas Eve. *Why* couldn't I have gone home! My Children—" With difficulty she stifled a sob. "Lord, what have *I done?*"

Something inside of her felt hard and proud and faintly angry. She closed her eyes and deliberately cut short her train of thought. The choir was still singing and she listened intently. She heard the Christmas Gospel read, and the familiar words began to still the tumult in her soul. When the congregation began to sing "Silent Night" she looked about, particularly at the hospital patients. They were all singing happily, reverently.

"There are some less fortunate than you, Judith Parker," she told herself. "What if all those specialists trooping past your bed this week *have* been shaking their heads—you have Bill and the children to come back to. They're praying for you! You'll get well."

Judith began to sing too. At first her voice was small and weak—husky with tears and emotion. But after a bit the hardness within her had softened, and she could sing the lovely words with all her old joy.

The brief service was soon over. The ride back to the room was very quiet. The half-hysterical laughter which had welled up within Judith on the way to the chapel had died away. She felt very calm and peaceful. Christmas was in her heart, and she was grateful. Sister Lena glanced at her quiet patient.

"Tired?" she asked anxiously.

Judith smiled up at her, gratitude and affection in her glance.

"No. I want to thank you for taking me to church tonight."

Sister Lena smiled happily, and wheeled Judith down the corridor and back into Ward E. Only the light from the hall penetrated the room, for the other patients were already sleeping. Quietly Sister Lena pushed the bed into place—the squeaking wheel was cooperating. Deftly she straightened the bed covers, and turned the pillow.

"Are you in pain tonight? Will you need something to help you sleep?" she whispered.

Judith snuggled down into the pillow. She didn't need a light to see the gentle face somewhere above her in the dark.

"Not tonight," she whispered back, "thanks to the Christmas angel, whose name is 'Sister Lena.' "

CHRISTMAS PRESENT

By RICHARD HOGE

A little fellow had a pocketful of money for the Lord

MOONLIGHT SHONE through the trees and made silvery cobwebs of the tangled, snow-dusted branches. The street was deserted except for a child who idly considered the shadows on the snow as he walked along. He was bundled in a ragged coat and wore a long cap. At his heels a shaggy pup bounced along and snapped playfully at a canvass newspaper strap that dangled from the boy's arm.

He looked down at the dog and said, "You don't care when I git home, do ya, Scrub?" The dog studied some footprints larger than his master's that pointed in the opposite direction. "But she always gits mad. She sez, 'Little niggers on'y six years ol', they don' stay out after dark.' " He was silent for a moment, thinking over what he had said. "She's gonna be mad, huh?" The dog's head bobbed up and down in agreement as he trotted alongside his master.

WITH HIS HEAD bent to the winter wind, the little boy scuffed along the street and kicked at loose hunks of snow that lay in his path, until the faint sound of organ music made him stop and look around. Someone was playing Christmas carols. A pale light shone through the colored windows of the old stone church up ahead. He bounded through the deep snow of the churchyard and climbed the dark steps that had been cleared of ice.

His chubby hand hesitated on the cold brass knob before he turned it and let himself in. The heavy, arch-shaped door of the dim vestibule had almost swung shut when he remembered Scrub. Holding the door so that it wouldn't close, he whispered to the little wet nose that sniffed at the crack. "You wait there." He crouched down, pointed a stubby finger, and said again, "You wait there." The dark, wet nose retreated as the door closed.

HE ROSE, TURNED around, and looked timidly into the auditorium. The solemn interior of the church was alive with huge dancing shadows cast by the candles. His eyes widened, and he drew back momentarily. But the music was irresistible. He could not leave now. He walked

noiselessly up the aisle, leaving small footprints of snow on the deep red carpet. Careful not to disturb the few people in prayer, he tiptoed over the bare floor around the choir seats until he stood close behind the organist.

The man was unaware of the little Negro until a small black hand was laid gently on his robed arm. The child bared his head apologetically to the startled organist. "Would you do sumpin' fer me, Mister?" he whispered. "Would you play 'Hark a Harold Angels'?"

Who could have resisted those admiring eyes and little eyebrows raised in question? "Sure I will. Do you want me to play anything else?"

A faint smile grazed the lips of the waif, and he shook his head with his eyes averted. "Tha's all," he answered.

As soon as the organist started, the black cherub broke out in an easy soprano voice, completely oblivious of the people who watched him from below, filling the ghostly church with his small warmth. When he had finished, he was overcome with shyness and went to stand by the organ where he could not be seen.

He listened to the soft music for a long time, fascinated by the legato movements of the organist's fingers. After a while he looked up into the man's face and said, "Ya know what my mom tol' me?" The organist shook his head. "She sez I'm bad. She sez I'm full o' the devil." There was a long pause, as if he were waiting for an answer. "But I ain't really bad, Mister. D'you think so?"

The organist smiled. "No, I don't think you're bad."

The little boy sat down on the end of the organ bench, careful not to step on the pedals that grumbled deeply when they were pressed. He sat there for a very long time, solemn as he watched the people in prayer, curious as he watched the great, open-mouthed pipes that were spilling out the Christmas music.

Suddenly, he got up, looked at his feet in embarrassment, and began to fumble in the pocket of his ragged coat. He pulled out a brown cloth bag that had the words Evening News printed on it, and carefully poured the entire contents of the bag—pennies, nickels, and dimes—onto the shelf at the side of the organ. Here and there a smooth coin reflected the light of the guttering candles.

"Mister," he said. It was an almost inaudible whisper. "Would you give this to God?"

Without receiving an answer, he turned and ran back down the deep red carpet and out the door into the cold. The light of the moon silhouetted each falling snowflake against the night, and the faint strains of a carol drifted on the crisp air. Crunching over the snowy sidewalk went a little boy, and a shaggy pup bounced playfully at his heels.

Question

A large red setter dog was outside the church door several Sunday mornings. The dog was eagerly looking at the people as they came out and seemed to be searching for someone. Each time he was disappointed.

Upon making inquiry the minister of the church learned that the dog belonged to a man who had died recently, and who had been in the habit of attending that church each Sunday.

If you were to die, where would your dog look for you?

—Roland G. Bortz

GOD'S GREAT DAY

This week read Revelation 20:1-15

DURING THE ADVENT SEASON and at Christmas the church directs attention not only to the coming of Christ as the Babe of Bethlehem but also to his coming again as the risen and ascended Lord.

In Chapter 20 of the Revelation, which we study this week, the development of the drama of redemption reaches its climax in the portrayal of the final judgment to which the prophets and our Lord frequently refer.

ROME HAS FALLEN. The mighty monarchs of the earth have perished. The Beast and the False Prophet have been cast into the lake of fire. Of all the forces of iniquity operative in the world only the devil remains. What will be his fate?

Since Satan had instigated the sufferings and hardships which believers in Christ were called upon to bear, what assurance did they have that he would not concoct new devices with which to torture them now that Rome is fallen? Could he not torment them in the future even more than in the past?

For such questions John has a confident answer. Satan will be dealt with in the way which God has appointed. He will never again harm the children of God, for he is judged beforehand.

When expelled from heaven Satan sought to destroy the Messiah at his birth. Failing in that, he turned his rage upon Christ's followers. Since he figures at the Incarnation, he must also appear in connection with the Second Coming.

According to the account, John witnesses an angel descending from heaven with the key to the abyss, which was kept locked, but opened on occasions such as that when the demonic locusts were released (see 9:1). This officer seizes Satan, binds him with the heavy chain, hurls him into the abyss, then locks and seals the shaft so that he may not seduce the nations throughout the time appointed. Afterward he is to be released for a brief period.

DURING THE ALLOTTED TIME of his imprisonment those who suffered martyrdom for their steadfast faith in Jesus and their refusal to yield to the demands of emperor worship are seen seated on thrones reigning and judging with Christ as kings and priests of special privilege. Theirs is the first resurrection, reserved for them alone. For them there is no second death, for they pass from death to life eternal (4-6).

At the conclusion of the time indicated Satan is given—as it were—a second chance. He is permitted to deceive and to gather together the nations with Gog and Magog for the battle of the great day, the battle of Harmagedon, in which he is utterly defeated. He is finally cast into the lake of fire whither the Beast and the False Prophet had been hurled. Together they, the "Anti-trinity of hell," are tormented forever (7-10).

Now what is the proper interpretation of "the thousand years" about which there has been so much speculation and confusion? It is the basis for the notion of a millenium, a term meaning "thousand years." In order to understand this strange passage one needs to approach it in the light of Scripture and history as

well as from the point of view of the author's purpose.

First of all, this is the only passage in the Bible which refers to a so-called millenium. And even here the language is not literal but symbolical. No great doctrine of the Christian faith is based on a single passage of Scripture, particularly a passage cloaked in symbols. The notion of a literal millenium is to be rejected.

BUT WHY does John use the symbol? His interest is not in any specific period of time but in the eternal security of the saints and especially the martyrs, since so many of his brethren were facing the issue of possible execution for their faith. Thus he seeks to encourage them by assurance of special blessing (verse 6).

For his purpose he employs the Jewish pattern of a temporary rule of the Messiah on earth. It was an early belief among the Jews that the Messiah would come, and reign on earth in Israel forever. But later apocalyptic writers, despairing of any prospect of relief from the ravages of this wicked world, posited the hope of a heavenly kingdom, thus marking the reign of the Messiah on earth as temporary.

But Jewish writers held different views as to the length of this period of temporary rule. Some suggested 400 years, corresponding to the period of the Egyptian bondage (see Psalm 90:15). Others thought in terms of a Sabbath-millenium, a rest of a thousand years at the close of world history.

Since a day with the Lord is as a thousand years, it was thought that there would be seven thousand years of history corresponding to the seven days mentioned in the creation narrative in Genesis 1 and 2. Inasmuch as the seventh day was appointed as the Sabbath for rest, the last or seventh millenium would be such a period assured by the presence of the Messiah.

THIS WAS A FITTING SYMBOL for John to employ to set forth the complete victory of Christ and the consummation of his kingdom. It was an especially appropriate pattern with which to portray the blessings of the martyrs. The figure 1,000 is a symbol signifying completeness.

According to the Gospels (see Matthew 25:31-46), the second coming of Christ and the final judgment occur at the same time. There is no interim between them. Christ is coming again. He is coming suddenly. When he comes he will consummate his kingdom, judge the world in righteousness, and reward his saints.

In the concluding paragraph (11-15) John describes the final judgment. He sees in his vision a great white throne, the throne of judgment, glory, and victory. Before the Judge appear all the dead, as foretold by our Lord (John 5:27-29). Judgment is absolutely just, based on the records of deeds done in the flesh.

For this great event every area of the universe yields up its dead. Death itself, "the last enemy to be conquered" (I Corinthians 15:26), and Hades, the receiver of the prey of death, give up their dead.

Of particular significance in the picture is the book of life, the Lamb's record of the redeemed (see 3:5; 13:8). Even that is searched for omissions. Judgment is thorough, complete, final.

God's great day, repeatedly mentioned in Scripture as "*the* Day," "the Day of Wrath," or "the Judgment Day," is a day of fear and dread for the wicked, but a day that is dear to the righteous.

True Christians await the happy morn. The joy of Christmas, which marks Christ's coming in his incarnation, should also be the joy of judgment, awaiting his second coming. John directs the church to pray: "Even so, come, Lord Jesus!"

Personal Problem Clinic

Leave home?

QUESTION: For three years I have had a position in my home community and have lived with my parents. During this time I have taken night school courses and have tried otherwise to improve my abilities. While I have had considerable association with girls, I am free from any ties. I have an opportunity to get a much better position about 400 miles from here. It looks attractive, but my parents object to my leaving.

My mother is especially eager for me to remain here—almost demanding. My people have done a great deal for me, but I have a feeling that I ought to make the move. I suppose mother will take it rather hard if I go, but I believe my future lies in the direction of the proposed move.

REPLY: Parents can't live the lives of their children. It is most unfortunate when they use pressure to determine the life course of a son or a daughter. Many an individual's career has been partially spoiled by such meddling.

Some parents attempt to dominate their grown-up sons and daughters for their own satisfaction. That is decidedly selfish, an evidence of inner insecurity, and indication of their own weakness and need for someone to lean upon. Parents ought to encourage young people to choose their own course.

Study the present facts and the future prospects of the job which has been offered to you. Don't hurry the decision. Try to make up your mind in such a way that you can defend your conclusion. When you have decided, break the news to your parents as gently as possible, offer any reasonable consolation, but make no promises which you cannot fulfill. If you decide to leave, it will probably prove a maturing experience for your parents as well as for yourself.

Family patterns

QUESTION: In two months I expect to marry a very fine man. I think we have been having an intelligent courtship, and we have come to understand one another pretty well. We have talked over most of the situations and problems which married couples may expect to encounter. On most matters we are in agreement.

There are some factors, however, in the general mode of living, on which we are some distance apart. Our two parental homes are quite different. In ways of housekeeping, preparation of foods, selection of foods, manner of serving meals, church habits, use of the car, and other matters they are opposites. We always say grace before meals, while in Bob's home it is never done. His people always have their noses in books, while we read on a very modest scale. They are easy-going, while we are methodical.

I think the ways of my home are pretty good. I'd like to run my own home in about that way. But Bob has decided opinions which run in other directions. Will such differences cause us any trouble?

REPLY: These differences need not prove a serious hindrance unless you permit them to. If you have a deep regard for one another, try to look at the whole situation objectively, and don't allow your various prejudices to carry you to the point of thoughtless words and acts, you should be able to achieve a manner of living which will be increasingly acceptable to both of you.

Intelligent people can view situations pretty much as they are, talk things over rationally, and arrive at good decisions.

In a planning session go over the major differences. Select some of the best items from each home and be willing to make them parts of your new economy—something on which to start. Then let other ways develop as you live and learn together. Gradually you can develop your own mode of living, doing things, and dealing with one another.

—EARL S. RUDISILL

Here Are Books for Christmas

Christmas. Edited by Randolph E. Haugen. Augsburg. 71 pages. $1.

The cost of living has climbed a high hill in 10 years, but the Augsburg Christmas annual is still a dollar. It's the best bargain in the book business this week.

Comfortable and happy ways of celebrating Christmas are portrayed here. One learns about the trip Uncle Erik and Aunt Stella took in the 1890s to "spend the holidays" with their kinfolk in the city . . . how Christmas candles are made . . . about various pleasant customs which have prevailed in England, Sweden, Bavaria, France, Poland, Norway, America.

There is a short story by Grace Noll Crowell, an article about the art of Albrecht Durer (with a superb full-color reproduction of "Adoration of the Magi") and four pages of the words and music of some unfamiliar Christmas carols.

But best of all, the real Christmas story is central in this book—the Nativity narratives from Matthew and Luke, beautifully printed and strikingly illustrated.

This year's annual takes a worthy place in the long series (20 years long), which have given pleasure and blessing to a multitude.

Christmas Chimes. Edited by H. Leonard Andersen. Lutheran Publishing House. 64 pages. $1.

It's not easy for the small publishing house of the United Evangelical Lutheran Church to do as well as the much larger Augsburg House of the Evangelical Lutheran Church, and *Christmas Chimes* suffers by comparison with *Christmas*. No doubt this book serves a good purpose as an annual publishing venture of the UELC Luther League. This year as usual the "Chimes" contains a good variety of stories, sermons, poems, articles, and pictures.

Stories

The Ways of God and Men. Great Stories from the Bible in World Literature. Edited by Ruth Selden. Stephen Daye Press. 403 pages. $3.75.

It is a notable fact that year after year the greatest writers in the western world take narratives from Scripture as the framework for their own greatest story-telling.

Most notable of the recent novels on Bible themes is the Joseph series by Thomas Mann. Almost equal in literary power are the three Sholem Asch books (*The Nazarene, The Apostle, Mary*), and Franz Werfel's Jeremiah book, *Hearken Unto the Voice* (I started that after church one Sunday evening and finished it just in time for breakfast next day).

If you begin to add up the number of such books done by first-rate writers, plus an innumerable company of short stories, you find yourself amazed by the great library created in our generation as by-products of biblical inspiration. The editor of this book, *The Ways of God and Men*, has done well to string together chapters from the great novels, along with short stories, to give us a sequence from the Garden of Eden (*Eve's Diary* by Mark Twain) to Calvary (*The Procurator of Judea* by Anatole France).

Authors in the collections are of the past hundred years and from many countries (Russia—Andreyev . . . Denmark—Soren Kierkegaard . . . Syria—Kahlil Gibran . . . and so forth). Among Americans are Mary Austin, Roark Bradford, Robert Nathan, Gladys Schmitt (the section about David's observation of Bathsheba from *David the King*), Irving Fineman.

For one who loves the Bible and reads it much, and who also has great pleasure in the literary genius of our day, here is a fine book for many hours of enjoyment and stimulation.

The Man Born to Be King. By Dorothy L. Sayers. Harper. 339 pages. $3.75.

This book was some time getting into the American market from its British homeland,

and a still longer time in getting into the review columns of THE LUTHERAN. But it must not be missed by anyone who wants the Gospel story in the most incisive, illuminating form anybody has given it in modern writing.

These are 12 plays for the British radio which were produced by Gielgud. And Dorothy Sayers is the British author who has excelled in both detective stories and theology. These scripts far surpass anything of their nature which have been done on the American radio.

The first play is about the three kings coming to the manger at Bethlehem. The last is the Easter story of the three women and the others at the empty tomb. They are top-level writing and keen Bible interpretation. Before each play are fairly lengthy notes which explain the author's insight into the characters and events of the narrative.

A 20th-century imagination, reverent and clear-eyed, has been applied to the task of retelling the old story, with superb results.

Golden Legends. Great Religious Stories from Ancient to Modern Times. Collected by Samuel Cummings. Pellegrini & Cudahy. 541 pages. $4.

This book has been still longer than the Sayers opus in waiting for mention in this paper (two years). The word "legends" is used in the title to imply that in all of these stories some spiritual truth is clothed in fiction. It is not exclusively a book of Christian relevance, although most of it is.

It has an all-star list of authors, whose stories are arranged in chronological order of their writing, beginning with a few narratives from the Old and New Testament and ending with John Steinbeck's "Pirate and the Dogs" (from *Tortilla Flat*). Among the story-tellers are Boccaccio and Bunyan, Goethe, Gogol, Flaubert, Dostoevsky ("The Grand Inquisitor" from *The Brothers Karamazov*), and a half-dozen Americans of the generation just disappearing—Frank Norris, Dreiser, Scott Fitzgerald.

In all, the book contains 45 stories, most of them of long-enduring worth. They should be fully as spell-binding as the fiction in your newest magazines, but considerably more valuable than most of that. G. E. R.

Caesar or God?

Render to God. By J. Spencer Kennard, Jr. Oxford. 148 pages. $3.

Did Jesus really teach that his followers should pay tribute to pagan rulers as well as to God? To find the answer to this question the author of this volume has made a fresh study of the Gospels and particularly the passage, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." His answer he presents as a historical rediscovery of Jesus for modern Christians."

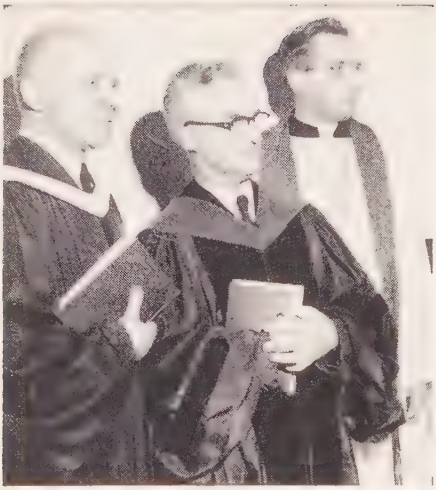
He sees in the coin the symbol of paganism, the rival lordship of Caesar and God. Emperor worship was blasphemy. Would Jesus ask His people to place offerings on the altar of pagan gods and thus promote idolatry? Would He insist on helping to maintain Caesar's luxurious court while people of Palestine were in poverty?

When our Lord advised Peter concerning payment of the temple tax, that was a different matter. It was rendering an offering to God, the true ruler of the land. But "the words of Jesus did not impose on his followers any obligation to pay tribute to Caesar."

In the spirit of the Kingdom, Christians should render resistance to Caesar. Paying tribute to him is disloyalty to God. Was not Jesus accused of "forbidding us to pay tribute to Caesar"? His encouragement of nonpayment of taxes brought political opposition. As Messiah He expected to clash with pagan forces. Steeped in Old Testament thought, He recognized God alone as owner of all possessions. To Him we owe all. With pagan Caesar it is different. We render him his due when we destroy his idolatry and resist his evil practices.

The book is scholarly and thought-provoking. It grapples with some vital problems connected with the obligations of Christians to the state. E. E. FLACK

Springfield, Ohio



Camden Pastor M. R. Lehfeldt, Dr. Abdel Ross Wentz, and Camden Ministerial Association President J. D. Newpher during recent Lutheran mass meeting

N. J. Synod President E. H. Knudten, Pastor Brooks Moore and Dr. Roy Winters during dedication of new St. Paul's parsonage, Beachwood, N. J.

First picture of the Rev. David Jaxheimer at a conference meeting in his new office as assistant to the president of the New York Synod. (Seated) Pastors Frank H. Shimer and John H. Sardeson, vice president and president of Central Conference, Synod President F. R. Knubel, Jaxheimer; (standing) Pastor N. H Stracker, Jr. and Kenneth Doty, conference secretary and treasurer

Layman William J. Wertz, of St. Paul's Church, Wichita, Kan., has been elected to six-year term on Kansas State Supreme Court Bench. A St. Paul's councilman, he heads the new church building fund for his congregation

The Rev. George N. Young, recently installed as director of the chaplains' service department of the Lutheran Service Society of Western Pennsylvania. A graduate of Susquehanna University and Gettysburg Seminary, he had served pastorates in Jersey Shore and Dillsburg, Pa.

Briefly Speaking

A Peoria (Ill.) churchwoman appealed for contributions of coffee and canned goods for a social. Next morning, she discovered five cans of coffee on her front porch. Suspicious, she notified police. Investigators found a burglar had smashed a nearby store window, had stolen his church offering from the window display.

The Rev. Clifton L. Monk, executive secretary of Canadian Lutheran World Relief, recently received a letter addressed to "*Execution* Secretary Rev. Clifton L. Monk." Pastor Monk's comment: "Things are getting rough!"

Introduction of humor into church services might encourage more men to attend, believes an English vicar, the Rev. P. E. Thomas. "The absence of men from services may be due to the oppressive gloom of the services," he says. "Some of us overstress the sadness of things to the point of enjoying the feeling of how awful the world is!"

A Cincinnati *Enquirer* columnist recently commented on the convention situation in his city: "Manager Bill Elsaesser, of the Palace Hotel Cincinnatian, says there'd be many less headaches in the hotel business if all conventions comported themselves like churchmen. He recalled the Disciples of Christ, the Presbyterian convention and others which have come and gone with no damage done to hotel property, no tons of linen and ashtrays to be replaced and everything left in apple-pie order. Tipping usually drops off during such conventions, but whose fault is it that the clergy and church folk can't keep up with the fast buck boys?"

The Atlanta "Journal" recently asked newspapermen attending a managing editors' convention, "Have you detected any increase in religious interest among your people? If so, do you attribute it to war, psychological insecurity, supernatural causes, economic conditions?" Almost unanimously the editors gave an affirmative answer. Some of their explanations: "World unrest, fear of war"; "Religion has been doing a good selling job"; "When the devil is scared, a saint he will be"; "Religious people seem to want everyone else to get religion"; "Religious promotion efforts, and the perplexities of modern life."

When a regional Sunday school convention was conducted in Allentown, Pa., recently, a mammoth parade was staged. Lutheran Church schools constructed this float which attracted favorable attention. Scene depicted teacher instructing class of young boys in early Bible history. (Boys played their parts well; note two whose attention was distracted as camera flashbulb popped!)

One hundred twenty persons attended the first services of the new mission in the Brighton-Lincoln Park area of Tonawanda, N. Y., recently. This is Pastor Howard A. Lenhardt's (right, front row) first mission as Mission Developer for the New York Synod. Dr. Richard Gerberding, executive secretary of the Board of American Missions, stands in the back row, fourth from the left

NEWS IN THE CHURCHES

CALIFORNIA

Ground Broken for Lutheran Home

SOUTHERN CALIFORNIA Lutherans met to break ground for a $25,000 infirmary at the California Lutheran Home recently. This is the fourth major building project undertaken in the Home's five-year history. The Rev. John D. Foerster and Synod President James P. Beasom, Jr., participated in the service sponsored by the Women's Fellowship, an auxiliary of the Home.

A valuable property is being considered for the proposed Pacific Theological Seminary to be located at Berkeley. $175,000 in cash is needed by Jan. 1 to make the purchase possible. $100,000 is available. Within six weeks the balance must be in hand to secure possession. The Seminary Board is using every means known to secure the required amount within the designated time. If the property is secured, the seminary will have its official opening next fall.

SYNOD CHEY cash and pledges now total nearly $120,000.

1950 MARKS the golden anniversary of the Lutheran Church in Honolulu. The organization took place in the Central Branch YMCA on Sept. 9, 1900.

Of the original 54 charter members, only Karl Buztke and W. Klebahn are able to be present at the recent celebration.

THE REV. MILUS BONKER, pastor of Grace Church, Richmond, has organized a new congregation at Harbor Gate.

SANTA ANA Lutherans are now enjoying regular services under the leadership of the Rev. Raymond Nickel.

REDWOOD AREA Lutherans held their first service Nov. 19, under the leadership of Dr. Louis Gray, retired.

EPIPHANY LUTHERAN CHURCH at San Leandro has dedicated a new building. This is the fourth structure that Pastor F. A. Swanson has built in nine years.

MEMBERS OF Beverly Hills Church rededicated their church Nov. 26. This church was virtually destroyed by fire a year ago.

CHRIST CHURCH, San Diego, dedicates an educational plant this month.

THE REV. TITUS R. SCHOLL was installed as pastor of Altadena Church on Oct. 22 by Dr. James P. Beasom, Jr., California Synod president. He previously had been at Our Saviour's Church in Tuscon, Arizona.

LAKEWOOD CHURCH, Long Beach, recently dedicated a $50,000 church plant.

ST. JAMES' CHURCH, Richmond, broke ground for their chapel and Sunday school wing Nov. 19. ALBERT SCHWERTZ

CONNECTICUT

Completes 30-Year Pastorate

CONTINUED CHANGES in pastoral offices and advancement in building programs are the order of the day in the New England Conference.

On Nov. 26 Dr. Behrend Mehrtens com-

This $18,000 parsonage was built by laymen of Grace Church, Culver City, Calif., for Pastor William Herbert Blough at a saving of $6,000. Cost will be amortized over 18-month period

Two years ago, members of St. John's Sunday school, Hollywood, Fla., started a "parade of pennies." As the fund grew, pennies were added from the congregation's offering plates each Sunday. Last month the fund was used in purchasing a set of $625 chimes for the church. They were dedicated as a tribute to Mrs. Robert Arble (center), a teacher in the school for 22 years. Participating in the dedication were Pastor N. D. Yount and Superintendent Robert Weyrich

pleted 30 years as pastor of Trinity Church, New Haven, and preached his farewell sermon. He has accepted a call to a mission in Atlanta, Georgia, effective Dec. 10. The congregation elected him pastor emeritus, presented him with a generous purse.

THE REV. ARTHUR POSSELT has resigned at St. Paul's Church, Middletown, to accept a call to St. Matthew's Church, Jersey City, N. J., where he will begin his work on Jan. 1.

NEW CHURCH BUILDINGS dedicated were Redeemer, of Lawrence, Mass. (Nov. 26), and Grace, Stratford, Conn. (Dec. 3). Synod President F. R. Knubel officiated.

NEW PARSONAGES have been purchased by Immanuel Church, Meriden, and St. Paul's Church, Bridgeport.

ZION CHURCH, Bristol, Conn., celebrated its 50th anniversary recently. A set of electronic tower chimes was presented as a memorial to Former Pastor Emil Jestimsky.

Young people's work is receiving the special attention of the pastors of this area. Plans are being formulated by the conference committee for an intensive program of activity including the establishment of a summer camp.

AT IMMANUEL CHURCH, Naugatuck, a system of tower carillonic bells was presented as a memorial.

NEW ELECTRONIC carillonic chimes were dedicated on the 81st anniversary of the cornerstone-laying of First Church, Norwich.

ON NOV. 26 the Rev. Gordon Hohl was installed as pastor of First Church, Rockville.

THE REV. ERIC BRANDT was installed pastor of Concordia Church, Manchester, on Dec. 10.

CONRAD R. REISCH

MIDWEST SYNOD

Laymen Hope for One, Send Three

THE LUTHERAN MEN of Omaha (laymen of all Lutheran groups) hoped to get a carload of used clothing for Lutheran World Relief last month, but instead of one carload they shipped THREE carloads of clothing.

Just a few weeks before the carload was to be gathered in Omaha, Lutherans from other parts of the state heard about the appeal, immediately set to work to get their clothing to Omaha in time. The Lutheran Men of Lincoln quickly gathered several truckloads.

MANY CONGREGATIONS of synod used laymen from other congregations to speak at their Sunday morning services in November to present the work of the church to their people. This plan of using laymen is carried out by the stewardship committee of synod as a result of laymen's retreats held earlier this fall.

ST. JOHN'S CHURCH, Schuyler, continues its extensive program of improvement. In addition to the recently completed parsonage and the new basement under the church, a study for the pastor has been built at the church.

THE REV. W. O. ZAHLIS, retired, is now supplying at Avery, Oklahoma, for an ALC church.

MRS. RUTH HENDRICKSON is the new parish secretary at First Church, Oklahoma City. There are over 100 families of displaced persons in this congregation.

To emphasize the benevolence side of the budget, Trinity Church, Winside, rented the town hall for their congregational dinner and meeting to adopt the budget for 1951. One entire wall of the large hall was covered with a map showing the foreign mission fields of the ULCA. The map was borrowed from the Board of Foreign Missions. It had been used at the ULC convention in Des Moines. As spotlights lighted up the fields of missions, Pastor Wallace Wolff explained the benevolence budget of the church. The EMV workers as well as all members of the congregation were stirred to new zeal for the mission responsibility which is theirs.

LAYMAN C. A. MYROM, Hastings, has been named associate secretary of stewardship of the ULCA. Mr. Myrom is serving on the Executive Board of synod at present.

SALEM CHURCH, the only National Lutheran Council church in Stillwater, Okla., home of Oklahoma A. & M. University, has decided to build a new church. With the help of Elwood Bowman, of the Board of American Missions, a new location has been selected, and plans have been drawn up. The site purchased includes a new parsonage and ample room for a church, is next to the campus. To encourage this small congregation in their building venture, First Church, Oklahoma City, will make an outright grant of $1,000.

ZION CHURCH, Platte Center, Nebr., has just completed renovating and modernizing their parsonage. Pastor M. W. Peterson was installed Nov. 12. LORIN J. WOLFF

NEBRASKA

Laymen to Promote Brotherhood Work

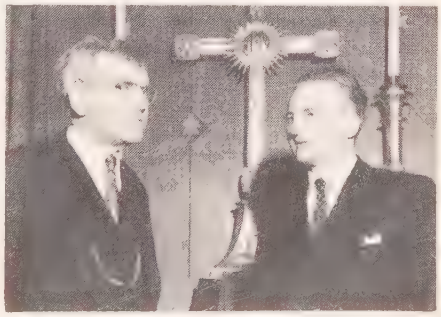
THE EXECUTIVE COMMITTEE of the synodical Brotherhood has approved plans to have all congregational men's groups visited during the coming year. President Paul D. Basler reports that the laymen are anxious that full information on the objectives and plans of the synodical and national groups be understood throughout synod.

THE REV. W. E. WALLNER, Division of American Missions, NLC, addressed over 500 people at a Reformation service in Wakefield Nov. 5, sponsored by the Northeast Nebraska Ministerial Association.

AN ADDRESS by Pastor E. F. Rohlfing, former missionary to British Guiana, and two movies, *A Job for Bob*, and *What Happened to Jo Jo?* were features of the fall rally of the Northeast District Luther Leagues of the Nebraska Synod. The rally was held in Salem Church, Ponca, on Nov. 12; ninety-six young people and advisors attended. New president is Shirley Gildersleeve, Wayne (St. Paul's).

THE CHAPEL of Men's Memorial Hall, Midland College, was the meeting place for the 102nd convention of North Platte Conference Nov. 13.

Pastor T. J. C. Schuldt, president of synod, reported on activities of synod and high-



On the Wittenberg College campus last month to deliver the Kessler Foundation Lectures was Dr. Roland H. Bainton, author of "Here I Stand" and Yale professor. He is shown here with Dr. Elmer E. Flack, of Hamma Divinity School

BEFORE: . . . a garage

lights of the Des Moines ULCA convention. Other reports were made by Pastor Paul Wiegman on "The Committee on Parish Life and Work"; the Rev. John Jacobs, synodical director, on LWA; Dr. E. Bryan Keisler, president of Central Seminary; and Dr. W. P. Hieronymus, president of Midland.

A proposal to memorialize synod to appoint a full-time Parish Education Secretary in synod was defeated. Present financial burden upon congregations was main factor for the negative vote. The Stewardship Committee was requested to work out plans for the laymen's retreats next year.

AN EFFICIENCY STANDARD, "a devise designed to give Nebraska Luther Leaguers a means to test the performance of their League and to discover the weak spots in their program," has been printed and mailed to each League in the state, according to President Neva White. PAUL WIEGMAN

NEW JERSEY

Garage Becomes Auxiliary Cottage

CAMDEN—A former five-car garage at the Lutheran Home at Moorestown has been converted into a new 10-single-room addition to the physical facilities under the sponsorship of the Home's Auxiliary (*see cuts above and opposite*).

The newly renovated unit will be known as the Auxiliary Cottage. Total cost of the project was $35,000; liquidation of the balance of the indebtedness is a major project of the auxiliary. Dedication ceremonies were conducted recently by Pastor Carl Futchs, executive secretary of the Lutheran Welfare Association of Jersey City, and Dr. S. H. Rudisill, president of the board of trustees.

DR. MARTIN J. HEINECKEN, Philadelphia Seminary professor, spoke at a recent service at Grace Church, Camden.

PASTOR CHARLES RINCK, JR., has begun his new pastorate at Grace Church, Somers Point.

ST. JOHN'S CHURCH, Westville, recently dedicated a set of chimes presented by Mr. and Mrs. Clifford White and Mr. and Mrs. Millard White as memorials to departed loved ones.

SYNOD PRESIDENT KNUDTEN participated

AFTER: . . . a cottage

in the 45th anniversary services at St. Paul's Church, Collingswood, and the 80th anniversary of Zion Church, Riverside, during the month of October.

BOTH PASTOR AND CHURCH celebrated anniversaries at St. Paul's Church, Collingswood, Oct. 15 and 16. St. Paul's Church is 45 years old; Pastor Stewart Rudisill was ordained 35 years ago. Dr. Edwin H. Knudten, president of the New Jersey Synod, preached at the special service on Oct. 15.

Appearing on TV shows in Philadelphia and New York and radio programs is one of the thrills in being a member of St. Bartholomew's Junior Choir of Trenton.

CONSTRUCTION of a $50,000 Bible school and Fellowship Hall is underway at St. Paul's Church, Camden.

CHRIST CHURCH, Trenton, has dedicated new Sunday school rooms. A course in visual education is planned.

$2,500 WORTH of improvements have been made to Epiphany Church, Camden.

RALPH I. SHOCKEY

WMS Conference Women Organize

JERSEY CITY—The Women's Missionary Society of the Northern Conference of synod held a well-attended inaugural convention at Trinity Church, Hudson Heights.

Participating were: Mrs. Ralph Underwood who presided, Mrs. Paul C. Weber, president of the synodical society, the Rev. Albert P. Stauderman, conference president, and the Rev. John H. Wagner, host pastor.

The Rev. Louis C. Suessmann and the members of Our Saviour Church, Cresskill, enjoyed a happy day on Nov. 7 when a record 62 new members were received into the congregation as the result of an intensive campaign of evangelism and instruction. A striking statistic: this represents a 30 per cent increase for a congregation of 200 confirmed members! The congregation, 19-year-old mission which only last year erected its first chapel, is now beginning to reap the benefits of better housing.

TWO PASTORS assumed new duties this month: On Dec. 1, the Rev. Walter R. Morten at St. Mark's, Hackensack, succeeding the Rev. Walter Kopp. A former navy chaplain, Pastor Morten served since 1948

at Zion Church, Long Valley. To succeed Dr. F. A. Bavendam at St. Matthew's, Jersey City, the congregation has called the Rev. Arthur G. Posselt from St. Paul's, Middletown, Conn.

THE REV. HAROLD GIETZ leaves Advent Church, Cliffside Park, to become pastor of Advent Church, Trenton.

THE 20TH ANNIVERSARY of Dr. Willis S. Hinman's pastorate at St. John's Church, Summit, was celebrated by the congregation with a surprise party for the Hinmans. The Rev. Theodore Carlson, local Augustana pastor, and the Rev. John Wagner, Hudson Heights, spoke. A well-filled handbag for Mrs. Hinman and a similarly endowed wallet for Dr. Hinman were the congregation's gifts.

HOLY TRINITY CHURCH, Hasbrouck Heights, celebrated its 300th anniversary in early November. Guest speakers were the Rev. Albert P. Stauderman and Synod President Edwin H. Knudten.

A tremendous late-November gale caused widespread damage in this area. Most churches were unscathed, but St. Trinitatis in Jersey City counted its steeple as a storm victim.

ATTAINING THE LARGEST confirmed membership in the New Jersey Synod, as well as the largest Lutheran church school enrollment in the state, were among the distinctions noted by St. Paul's Church, Teaneck, as it celebrated its 25th anniversary in mid-November. A school of 575 active teachers and scholars, and a membership of more than 1,300 were reported by this rapidly growing parish. Guest speakers at anniversary services included Muhlenberg President Levering Tyson, LUTHERAN Editor G. Elson Ruff, the Rev. Harold C. Letts, secretary for social action of the Board of Social Missions and a member of the congregation, Synod President Knudten, and Dr. Paul C. White, New York Synod secretary. The Rev. Albert P. Stauderman has been pastor of St. Paul's since 1935.

MUSICAL PROGRAMS at two north Jersey congregations have added inspiration this year as they are being led by organists who are on sabbatical leave from noted educational institutions to study for doctorates in New York's Union Seminary. At St. Paul's, Teaneck, is Peter Waring, organist and choirmaster of Wellesley College. At Holy Trinity, Nutley, is Robert D. Wolff, associate professor of music at Carthage College.

ALBERT P. STAUDERMAN

NEW YORK

Doty Heads Syracuse District Laymen

SYRACUSE—Kenneth B. Doty, layman of St. John and St. Peter's Church, Syracuse, was named president of the district laymen's organization at the annual banquet meeting last month.

Other laymen elected to office included: Reinhard Meyer (Luther Memorial, North Syracuse), vice president; Russel L. Krapf (Zion, Syracuse), secretary, and Treasurer Halcomb, of Christ Church, Salina.

Participating in the installation of Pastor Theodore W. Jentsch at Incarnation Church, Jamaica, N. Y., recently were: left to right, Pastors Frank Gollnick, Werner Jentsch, C. Leighton King, (Pastor Jentsch) and John Schwalm

THE REV. JOHN E. SJAUKEN attended the organization meeting of the National Council of the Churches of Christ in the U.S.A. held in Cleveland last month.

ON DEC. 1 the Rev. Frank H. Shimer moved into a parsonage recently purchased by the First English Church.

ON DEC. 3 the Rev. Donald Prigge dedicated the newly renovated parsonage of Mt. Tabor Church, Syracuse, in which he and his mother are now residing.

PASTOR J. W. BILLY was anniversary speaker at Holy Trinity, Newark, N. J.

HOLY TRINITY CHURCH, Elmira, took part in "Loyalty Sunday," when 22 churches participated.

DR. EARL S. RUDISILL conducted a Family-Church Institute for Southern Tier churches at Redeemer Church, Binghamton, last month.

NEW ALTAR HANGINGS were dedicated in Redeemer Church Dec. 3.

A LARGE enrollment of Lutherans at Cornell University and Ithaca College is reported this year.

The Rev. David Andrew Jensen of Norwich addressed a unity dinner of the Schoharie District Luther League last month in Bethany Church, Central Bridge, N. Y.

WHEN THE LUTHERAN SOCIETY of Syracuse and Onondaga County elected new officers recently Fred Buchanan of St. Paul's, Syracuse was named president. The board of directors is made up of the pastor, a layman and a laywoman from each of the 10 Lutheran churches in the area. Eighty pastors and lay people serve on the various committees.

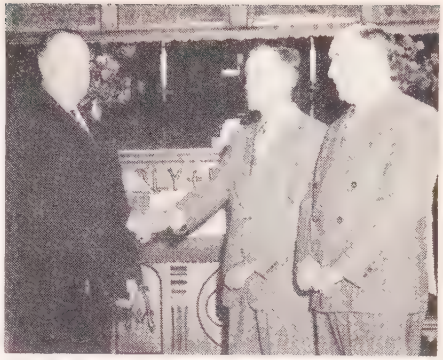
CHRISTIAN P. JENSEN

OHIO

Blizzard Affects Ohio Church Life

DAYTON—Church life in Ohio was disrupted Nov. 26, by the state's worst blizzard which, with the help of a 65-mile per hour gale, had roads and streets completely blocked for auto and public transportation.

Sunday morning, radios all over the state were announcing the cancellation of church services, and the closing of industries, schools, and shops. College students who were home for the Thanksgiving holiday were unable to return. Wittenberg and Capital, among other Ohio schools, could not resume sessions until midweek and later. Twenty-five Luther League synodical presidents who had held a bi-annual meeting at Wittenberg had to wait for trains to run.



FAIRBORN'S TWO "MEN OF THE YEAR" . . . Laymen Egelkraut, Schwerin and Shoaff

Only those within walking distance could reach the few Sunday school and church services. Pastors living a distance from the church had to spend Sunday morning in the parsonage.

Where services were held, only a few attended. At Westwood Church, Dayton, the only people to arrive for a third morning service was a family of three who were to be received into membership that day. . . . At Grace Church, West Carrollton, Mrs. Esther Brandenberg who had received a pin for 31 years of perfect Sunday school attendance just the Sunday before, kept her attendance record perfect for her 32nd year.

Members of St. Mark's Church, Fairborn, have voted to honor their own "man of the year" by presenting him with a one-year membership in the Lutheran Laymen's Movement for Stewardship. Cost of the full membership will be included in the regular part of the congregational budget.

Actually, two received the award: Lee Schwerin, chairman of the CHEY appeal at St. Mark's and congregational treasurer, was selected to receive the award, but in view

of his already being a member of LLM, the award was also presented to Mr. Shoaff.

The initial award was presented to Linder Shoaff, secretary of the church council and Sunday school superintendent.

E. H. Egelkraut, president of the church council, made the presentation recently

FIRST CHURCH, Springfield, is using Parish House No. 2, acquired early this year. Offices located in No. 1 were moved to No. 2 and space was made available for intermediate, primary, and nursery departments.

A CHOIR FESTIVAL for congregations in Crawford county and the adjacent area was held again this year on Nov. 1 and seven choirs, seven organists, and 150 singers met at First English Church, Upper Sandusky. Choirs came from St. Paul's, Bucyrus, and the First Churches of Crestline, Gakoin, Mansfield, Shelby, and Nevada.

AT ST. JOHN'S CHURCH, Zanesville, 38 men took vows as deacons Nov. 12, marking the beginning of a new type of organization in the life of St. John's, patterned after those of deacons in the New Testament church. They will represent a geographical section of the community, and will look after the spiritual welfare of a group of families in the section. Their first task was to receive stewardship pledges. . . . Mrs. Robert Zellar of St. John's was named to the Ohio legislature at the November elections.

E. RUDOLPH WALBORN

When in the Palm Beaches visit
The First United Lutheran Church
318 LAKEVIEW AVENUE
WEST PALM BEACH - FLORIDA
Rev. William Long Dowler, Pastor
CHURCH SCHOOL ..... 9:45 A. M.
THE SERVICE ..... 11:00 A. M.
A Hearty Welcome Awaits You

IN CALIFORNIA....

Berkeley—Oakland
A Growing Church
Invites You Sundays
11:00—7:30
Ross H. Hidy, Pastor
St. Michael's Lutheran Church
Alcatraz and Benvenue Avenues
(near U. of California campus)

In St. Louis
A WARM WELCOME AWAITS YOU
at
St. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

PENNSYLVANIA

Doylestown Lutherans Break Ground

NORRISTOWN—Climaxing a dream of many years, St. Paul's Church, Doylestown, broke ground last month for its new educational building. Located across the street

from the present church, the structure will form the first unit of a new church plant.

Dr. Bernard Repass, pastor of St. Paul's, and President E. E. Fischer of the Ministerium of Pennsylvania conducted the afternoon service (*see cut*). Others participating were Pastors Wilton D. Ernst and William C. Roeger, and Judge Hiram H. Keller,

This eight-room, $27,000 parsonage was dedicated last month by Pittsburgh Synod President G. L. Himmelman for Pastor Elmer A. Ortner and Grace Church, Rochester, Pa.

president of the ULCA Board of Publication.

IT'S TOO EARLY to tabulate final results of the National Lutheran Council's evangelism program now under way in many of the Norristown area churches. Several congregations, however, have already found a high degree of response. The Rev. Ernest E. Miller reports a total of 19 commitments for church membership in 22 visits at St. John's, Center Square. For St. John's, South Pottstown, there were 15 commitments in 25 visits, said the Rev. Robert M. Lamparter. Visiting directors in the program were the Revs. Paul R. Swank, Joseph G. Killinger, Nels Bergstrom, Clifton M. Weihe.

An unusual choral group, drawing its 70 members from a Mennonite, a Reformed, and four Lutheran choirs—Zion Hill, Richlandtown, Kellers and Spinnerstown—has been presenting concerts of sacred music in a number of churches in that area.

THE REV. ARTHUR S. HANSON, formerly pastor of the Icelandic Synod congregation in Blaine, Wash., has begun work as pastor of St. Peter's Church, Stowe, succeeding the Rev. Kenneth R. Anderson.

THE REV. ELWOOD W. REITZ has taken up his duties as pastor of St. Matthew's Church, Sellersville. THEODORE L. FISCHER

Synod Conducts Family Institutes

PITTSBURGH—Members of the Pittsburgh Synod launched Family-Church Institutes throughout synod last month as part of the nation-wide program of combatting forces that are currently destroying home life in America. Leaders of synod were assisted by the Rev. Harner Middleswarth, of the ULCA's Parish and Church School Board.

THE LADIES of Zion Church, Penn Hills, have been busy making toys for overseas children. They will be shipped to Pastor Deutschlander, Berlin CRALOG representative for the Lutheran Church.

TRINITY CHURCH, Elwood City, has a new 16 mm. sound projector and combination slide and film strip projector, thanks to the Martin Luther Bible class.

MISS TOKIKO KAWAGIRI, a student at New York University and a teacher in our Girls' School in Kumamoto, Japan, was guest speak at St. John's Church, Highland, and First Church, Pittsburgh.

THREE MISSIONARY SOCIETIES of St. John's Church, Martins Ferry, Ohio, have spon-

When you come in the Spirit of the Christ Child to the Christmas City, a star will be greeting you.

The Bethlehem Lutheran Pastoral Association
cordially invites you to worship in

GRACE EV. LUTHERAN CHURCH

76 EAST BROAD STREET
SUNDAY VESPERS 7:30 P.M.
The Rev. John W. Cobb, Pastor

SCAMMELL'S
VITRIFIED HOTEL CHINA
Selected factory rejects
500 piece dinner set $75.00
100 dinner plates, 100 salad plates, 100 dessert plates, 100 cups, 100 saucers, 5 piece sample place setting sent on request for 75c.
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Wychoff Rd., Eatontown, N. J.

Central Lutheran Theological Seminary
Successor to Western Theological Seminary
The growing seminary in the midwest
Central offers a standard three year course under an experienced faculty leading to the B.D. degree
Write for complete information
E. Bryan Keisler, President
Fremont, Nebraska

sored a Stewardship Forum.

A bi-lingual Prayerbook will be published by First Hungarian Church, Cleveland, Ohio, in commemoration of its 45th anniversary. Over $1,000 has been donated by members to publish this edition. The Prayerbook will be distributed free to each family, will be made available to other Hungarian Lutheran churches in America. Because of the unfavorable exchange rate of the dollar in Iron Curtain countries, prayerbooks in Hungarian cannot be purchased overseas.

CHRIST CHURCH, West Newton, observed October as anniversary month, celebrating the 120th anniversary of the congregation, the 50th of the dedication of the present building, and the 25th of the construction of the parish house. Guests included Dr. J. W. Heikkinen of Gettysburg Seminary, and Dr. Luther D. Reed of the Philadelphia Seminary. LUTHER E. FACKLER

PENNSYLVANIA

CHEY, LWA Progress Is Reported

WILLIAMSPORT—Latest figures on the Susquehanna Conference Lutheran World Action and Christian Higher Education Year campaigns indicate progress. A total of $18,898 (34 per cent of the goal) has been turned over to LWA; 62 per cent ($118,785) of the CHEY goal has been subscribed.

MRS. WALTER DRUMM, Numidia, is the new president of the Women's Missionary Society of the Danville Conference, and Mrs. Charles Hagan, Shamokin, has been named as first vice president. More than 300 members and visitors attended the convention held in St. John's Church, Berrysburg. Principal speakers were the Rev. Edward Dixon, Philadelphia, and Miss Mary E. Anstadt, editor of *Lutheran Woman's Work*.

DANVILLE CONFERENCE laymen elected Ray Wagner, Shamokin, as president of the Brotherhood at the annual convention held in Trinity Church, Danville.

Rabbi Henry O. Griffel, recently installed as rabbi of Temple Beth-El, Sunbury, is a DP who appreciates the hand of brotherhood extended to him by the people of America. He says, "America means Brotherhood . . . and I have felt it in my life since I have lived in Sunbury. I never believed that such relationships could exist between Jews and Christians as I found in Sunbury. As I came here I was right away invited to become a member of the ministerial association and at the very first meeting there developed among us a spirit of greatest co-operation and friendship."

His gratitude was expressed in a recent radio interview sponsored by the Susquehanna Valley Brotherhood Committee which was formed some time ago by the Sunbury, Milton and Lewisburg ministerial associations in co-operation with Bucknell University. The broadcasts of this group have merited recognition in a recent publication of the Department of Race Relations, Federal Council of Churches.

A SECOND Shakespearean Festival was held on the campus of Susquehanna University, Selinsgrove, Nov. 13 to 18 when Shakespeare's "Taming of the Shrew" was presented to about 1,500 students from high schools in the vicinity of the college.

TRINITY CHURCH, Sunbury, has completed plans for an $80,000 Sunday school addition to the church building.

DR. IRA S. SASSAMAN, pastor of St. Matthew's Church, Williamsport, polled an unusually large vote in Lycoming County for a minor party candidate as the Prohibition party nominee for state senator. He had not filed as a candidate, but was nominated on a write-in basis. ROBERT R. CLARK

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Sunny Porches
Clean, Comfortable, Home atmosphere
Centrally located, Reasonable prices

Paul G. Burry, Manager

WANTED

Trained family case worker in small Lutheran Welfare agency. Salary $3200. Write Box CB50, The LUTHERAN.

WISCONSIN

Synod to Produce Sound Movie Soon

THE SYNOD OF THE NORTHWEST is preparing a colored sound moving picture film on *Lutherans in the Holy Land* depicting the work of the Lutheran World Federation in Palestine. The work is being done under the supervision of Dr. Edwin Moll, a member of synod who has been working under the Lutheran World Federation in Palestine. Release date of the movie has been set for the first of next month.

TRINITY CHURCH, Fort Atkinson, left the lodge hall Nov. 5, where it has held services for seven years, to dedicate a beautiful colonial building that seats 400 persons. Organized in 1943 by Missionary Dwight Shelhart, the congregation has grown from 118 to 408 members, with 250 pupils in the Sunday school. Participating in the dedicatory services were: Pastors Amos G. Streich, Dwight Shelhart and H. J. Motzkus.

ST. MARK'S CHURCH, Jefferson, which sold its building several years before it had plans for a new one, has taken on new life under Pastor H. J. Motzkus. Recent "firsts" are: an every member canvass in the Sunday school, the organization of a missionary society, and an intermediate Luther League. Ground for the new church was broken Reformation Sunday. The congregation hopes to dedicate their new building next fall. There is $45,000 in the building fund.

SYNOD PRESIDENT PAUL E. BISHOP conducted the dedication service recently for the remodeled parsonage and church at Phillips. Over $21,000 was spent on the project.

National Lutheran Council churches in the Madison area sent in a carload of clothing, shoes and bedding to the relief offices in Easton, Pa.

MARTIN LUTHER CHURCH, Milwaukee, has purchased a well-located site. This mission now worships in a home.

HAVING CLOSED the camping season at Pine Lake with a substantial balance, the Board expects to erect a new classroom building when favorable weather returns. Staff leaders and faculty for 1951 have been appointed.

LUTHERANS have taken over the Town Hall in Muskego Lake and are using it for services until the new Bethel congregation is organized April 8 by Missionary Dwight L. Shelhart. At the first service 236 persons attended. Already the school numbers 62.

DEC. 3 WILL BE a remembered date in Lancaster, for their new church home, a building moved from a near-by town, was dedicated then. Since 1945, organization services have been conducted in a hall. Speaker was Dr. P. H. Roth, Minneapolis.

The Synod of the Northwest is endeavoring to assume sponsorship for at least 30 more DP families.

TRINITY CHURCH, Appleton, pioneer in the Northwest Synod of the "Group Meetings for Stewardship" idea, has held its eighth annual series of meetings. Approximately 75 per cent of the congregation saw stewardship charts, the motion picture *For Good or Evil,* heard an address by the Rev. E. W. Rabe and made their pledges for 1951.

CHARLES A. PULS

Roanoke College

SALEM, VIRGINIA

A Superior Christian College
of Liberal Arts and Sciences

H. Sherman Oberly, M.A., Ph.D., Litt.D.
President

Charles J. Smith, M.A., D.D., LL.D.
Provost

IN CONCLUSION . . . . . .

I'M NOT AMONG those who complain because a furniture store at 22nd and Wabash is playing "Silent Night" over its loud-speaker every half-hour from Nov. 24 to Dec. 23. I know the store manager's motive is to put people in a mood to buy table lamps and such things as Christmas presents. But I'm glad he is smart enough to depend on "Silent Night" to stir people's hearts.

These Christmas melodies have endurance. They won't wear out. And wherever they sound through stores and streets they awaken overtones of reverence in people's souls.

Christmas is one Christian holy day that can't be locked up in churches or celebrated exclusively in homes of the faithful. It belongs to every man, because it satisfies a deep desire of every man for at least a faint echo of the divine voice.

Even Jacob Malik striding through the corridors at Lake Success may catch himself humming "Joy to the World," and then who knows what might happen? Christmas is what a holy day should be—something compounded of such sweet mystery that it speaks to folks who never in their lives have let a preacher preach at them.

CHRISTMAS MEANS GOD in human form, and in man's music and holly wreaths and evergreen trees. God is deep in human life, deeper than some church people realize when they see empty pews around them on Sunday. The Christian gospel extends its radioactive influence in places where nobody has ever folded his hands in prayer.

We can be grateful for merchants who find it to their advantage to act as agents of the gospel. There is deep hunger for peace and good will among men. But so strenuous is our striving for self-advancement that we haven't time to feed ourselves on the only Word that guarantees peace. But we can't forget that Word, for at 1040 on our dial or channel 7 on the television, there is a divine melody this month . . . *"O little town of Bethlehem."*

I have sometimes wondered for myself whether a new Christmas, coming after many, many of them, will awaken again all the deathless music of hope? But it does—maybe not until almost the day before Christmas—but the miracle happens.

I'M SURE THIS is a prophecy. There shall be many a King Herod commanding his troops to destroy Christmas, but they shall not succeed. God's child has been born, and no man can destroy him. His kingdom may be long in coming. Through grim centuries it may seem that it can never be established. But there are those to whom it has come, and we pray that it may come also unto us.

If you have a son in Korea, or a husband who may be called to some distant battle line, it's not easy for you to talk this year about "Merry Christmas." But merriment isn't the gospel word for Christmas. Christmas may be the breath of God in the treetops summoning men to suffering, but a song of eternal hope.

If I forget that after reading in the morning paper about 3 million soldiers coming out of Manchuria, I'll try to get to Wanamaker's at noon to hear Christmas carols echoing among counters containing women's gloves and cases of Chanel Number 5. There will be many people around me, a bit starry-eyed, and not because of merchandise they hope to be given on Dec. 25. —ELSON RUFF

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Please send me complete information on RETIREMENT SAVINGS!

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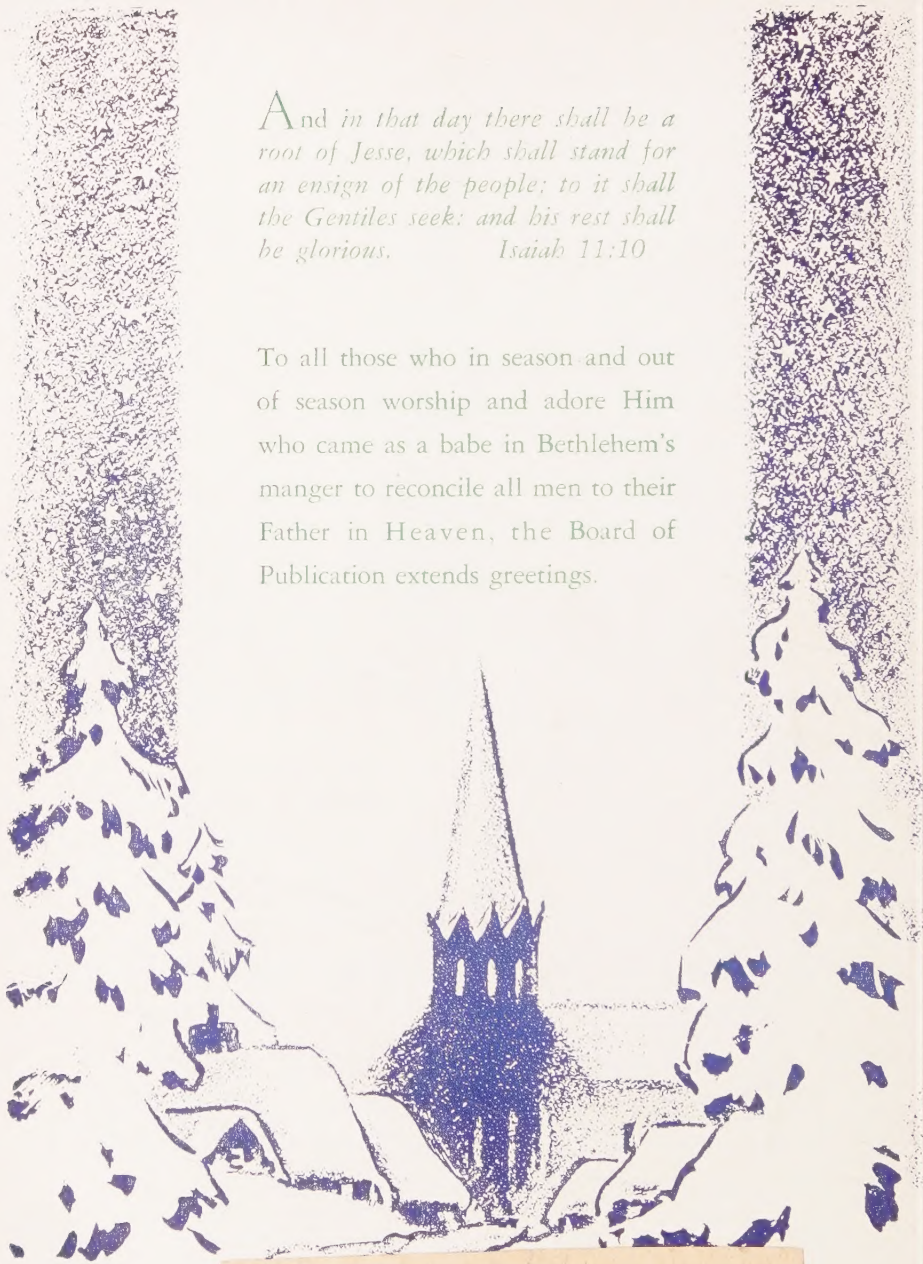
DATE OF BIRTH_____

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *Isaiah 11:10*

To all those who in season and out of season worship and adore Him who came as a babe in Bethlehem's manger to reconcile all men to their Father in Heaven, the Board of Publication extends greetings.



Mrs Ray Nassen
5101 Underwood Ave
Omaha 3 Nebr
Oct 51